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FRESH ILLUSTRATIONS FROM CURRENT LIFE.

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THE COMPOSURE OF GREAT SOULS. (51)

A battle between a blue heron and a dozen blue jays, with an audience made up of ducks, swans, cranes, gulls and peacocks, took place in Lincoln Park, Chicago, recently. Large numbers of blue jays suddenly made their appearance in the park. The heron, wading in the pond, utterly unconscious of any coming attack, was taken by surprise when a flock of jays swooped down upon him from all sides. Taken at a disadvantage he fought back as best he could, at the same time edging his way to the shore. Gaining the shore, he made his way to a low spreading tree, and, placing his back to it, repelling an attack of his antagonists, made rapid thrusts with his rapier like bill at the pugnacious jays. The fight waxed hotter and hotter for fifteen minutes, the heron repelling the attack, until one of the jays blinded by rage made a swoop for the head of the heron and was impaled upon the long bill by a sudden forward thrust. A few discordant cries and the bird was dead. This took the heart out of the attacking party and they flew away with cries of fear. The heron reached up with one foot, raked the dead jay off his bill and after making sure his enemies had flown, drew his head down between his wings and went to sleep. The true Christian has to fight sometimes, not only in self-defence but for the sake of righteousness, but he does not lose his confidence that God is over all, and that in the long run the right shall triumph. He can go to sleep knowing that he to whom he has committed his soul is able to care for the trust.

THE MOTHER INSTINCT. (52)

A poultry owner in Eastern Oregon has a mother hen of whom she is very proud. This hen fought and killed, not long ago, one of the largest of hawks. One day a chicken hawk swooped down upon the band of baby fowls of which the old hen was the mother. The hen didn't squawk and run, calling upon her offsprings to follow her, but fearing they would not be able to get out of the way she faced the hawk to fight, and so fierce was her onslaught as she buried her bill beneath the hawk's left wing that the hawk seemed surprised and dazed. It feebly arose, flew aimlessly against a clothesline, and then dropped into the garden stone dead. And yet ordinarily she was a very timid hen. It was the mother in her that rose to the great emergency. How much it means when the Scripture says that God will care for us like one "whom his mother comforteth."

SAVING THE FRAGMENTS. (53)

A manufacturing jeweler in New Orleans had an old table at which his uncle had worked for many years as a goldsmith. Finally the younger man coming into possession of the table through the death of the uncle found it so large and cumbersome that he determined to break it up. Luckily it occurred to him to see whether the table top contained any gold that might be profitably recovered, and, splitting off a piece of the wood, he was surprised to find the pores literally choked with the precious metal. He cut the wood into small slivers and treated it with acid. And through this process it yielded over four hundred and eighty dollars. For years and years the lathe had sent a shower of impalpable gold dust over the table top, and in the course of time it had entirely permeated the wood. The interior of the thick planks sparkled with it, when they were laid open by the saw,

and there was scarcely a scrap that did not yield its quota of gold. The richest gold field in the world is in human hearts, many of whom have been so worn by sin that they seem of no value at all. But the gold is there, and through the chemistry of divine love in Jesus Christ it can be redeemed. Every Christian ought to be a gold miner seeking to save the immortal gold that will be wasted unless love shall find it, and bring it back to Christ who is able to purge away all the evil that hides it from the eyes of men.

OUTGREW HIS TICKET. (54)

A singular case involving the rights of a holder of a half-fare unlimited ticket developed recently on the Santa Fe line. It was on an east-bound train from San Francisco and the conductor, while collecting tickets, was given the return portion of a half fare, or child's excursion ticket, from Kansas City to San Francisco. The holder of the ticket was a young man about twenty-two years of age. The conductor looked at him, smiled and asked: "You don't expect to ride on this ticket, do you?"

"Why not? It is an unlimited ticket and I bought it in Kansas City eleven years ago."

The conductor examined it more carefully and found that it bore the stamp of the Santa Fe office at Kansas City and was dated April 12, 1889. It was, moreover, as the young man had said, an unlimited ticket.

"I don't doubt what you say about buying it," the conductor said, "but you were a kid then and now you're a man. I can't let a man ride on a child's ticket. You must put up the other half in cash or get off the train."

"But let me explain. My father put up nearly $100 for that ticket eleven years ago and your company has had the use of $50 of it for all that time without rendering any service to him or me, for whom he bought it. If I have to pay the extra half fare, am I entitled to a credit in the shape of interest on that $50 for eleven years?"

"I'm not cracking those kind of nuts," the conductor replied, smiling. "You're a man and you have got to have a man's ticket or pay full fare."

"Well, I will pay the extra half fare, but I would like to have something to show for it."

"All right; I'll give you a receipt."

The money was paid and the receipt given, the name of the young man being Charles A. De Courcy. He said he would present a claim against the Santa Fe on his return from an Eastern trip.

Local passenger men to whom the case was presented say the conductor took the proper stand and that the young man has no legal or equitable claim against the company. A railroad ticket is a contract, and both parties to it must comply with the terms and the conditions provided on it. A child's ticket calls for a child passenger, and the moment the holder ceases to comply with this condition the ticket is not good for passage so far as he is concerned.

There is something very suggestive in this story. A man must grow with his years. People will expect more of him as the years go on. What is excusable or even admirable in a boy is contemptible often in a young man. And what may be accepted with applause from a young man will be disappointing in a man of mature years. Life is a growth and the man who is to live a triumphant career must increase in the return he makes to society and the world as he grows older.

PLUCK TO HOLD ON. (55)

At the fair grounds at San Jose, California, recently, about two thousand spectators were gathered about a balloon in which an ascension was to be made by Professor Hoff. While the balloon was being filled the Professor called for several assistants, and a man by the name of Macado was one of those who stepped forward. When all was ready the aeronaut called out, "Let go!" And the balloon quickly rose. As Macado endeavored to step away he became entangled in the ropes and was lifted from the ground. He realized the peril of his situation and as the balloon arose he took a firm hold upon the rope. The excited crowd below could hear his cries to the man in the balloon, "Save me! Save me!" The aeronaut finding he could not draw the man up to him, decided that a descent must be made. He let the gas out of the balloon and slowly it started to descend. The young man held on to the rope with dogged determination while he was carried half a mile before he reached the ground. Many people find themselves in the course of their lives in situations where they can do nothing to help themselves, and all they can do is to stand still and trust God. The grit to hold on is a great thing. This is what Paul meant when he wrote the Ephesians about putting on the whole armor of God and then adds to it the words "Having done all stand!"

MAKING OUR OWN ATMOSPHERE. (56)

Dr. George H. Hepworth says a true thing when he declares that a man's environment is the smallest part of his world. The world which is made by circumstance, by the accidents of birth and wealth, of social position, or even of genius, has less to do with his happiness than the world which he creates for himself and in which his real life is passed. If I were a magician I might give you fame, or beauty, or valor, or untold and

inexhaustible riches, but in bestowing all these things, I should not necessarily make you either contented or useful. It is even possible that I might merely add fuel to the consuming fire of your selfishness or avarice. These gifts might prove a curse rather than a blessing. If you wish to live in a beautiful world you must create it. It may be a difficult task, but with the help of God you can perform it.

THE VALUE OF STRUGGLE. (57)

A wise man has recently said that the boy who is cradled in wealth is by no means to be envied, for he is surrounded by dangers which will compass his ruin unless he is exceptionally strong. It is a misfortune to have everything at the start, for the tendency is to go wrong. He alone knows the worth of money who is compelled to work for it, and he alone knows the full meaning of life who stands face to face with difficulty, and who attains success after a hard struggle.

A RICH SOUL. (58)

The only real riches are those that inhere in the soul, for they are the only ones that death can not take away from us. A man is rich or poor according to his inner self, his personality, his character. As another has well said, "If I want to know what you are, I must find my way into your heart. I do not care for your bank account, because that belongs as much to your heirs as to you; neither do I care for your palace, or your gallery, or your lands, or your pictures, because these are yours only temporarily, and ere many years you will make your exit and leave them all behind. You will, however, carry your soul with you wherever you go, and for that reason I do not know what you are worth until I make the acquaintance of that soul. If that is not what it should be, you will miss such trinkets as wealth can buy and find yourself a poor man in the future life. But if your soul is rich, then you are rich forever, and not even death can rob you of your possessions."

ANSWERS TO PRAYER. (59)

Mrs. Frank Leslie, who made such a success in the business world, paying off over three hundred thousand of her husband's debts, when he had died a bankrupt, said recently that there came a time when it seemed that she would certainly fail. She did not know what to do or where to turn. She was forced to raise fifty thousand dollars at once or everything would be lost. To meet it she did not have a dollar and had no credit. The story is more interesting in her own language. "I went, in my trouble to dear old Dr. Deems, and he prayed for me, and so did the congregation of the Church of the Strangers. I don't know, but it did seem as if their prayers were answered. When it appeared certain to me that everything would have to go and I would be driven upon the street worse than penniless a woman came to see me. She was a stranger. She said she had heard of my brave struggle and threatened ruin, and handed me a check for $50,000. The name on the check was Eliza Jane Smith. God bless her! She did not want security, but wanted to make me a present of the money. I would not accept it, and gave her notes, payable in installments of $5,000 each. I paid the pressing debts, and with these out of the way I was able to boom the business. Six months later the first note became due, and I had met with such success that I was able to give my benefactress the entire $50,000 instead of $5,000. During the first year I lived in a garret and spent only $30 on myself. I made an average of $100,000 a year, paid off the debts of my husband and laid by enough to take care of me to the end of my days—a good enough record for a woman."

How many in narrower circles have found themselves against the same stone wall of dufficulty they could not scale until in their helplessness they cried out to God, and He opened a path before them in a way they knew not!

WATER IN THE DESERT. (60)

A man who was recently lost in the Arizona desert tells a terrible story of the horror of thirst. He says that when he tried to sit down and keep still, the air, and everything around, became so quiet that he could not stand it. His body felt like pins were being pricked into the flesh. This was the great amount of evaporation that was taking place from his skin into the dry air. It made him restless, uneasy and impatient; all the thoughts that came to his mind were of water. He saw every old dipper or water bucket that he had ever drunk from in his life, and in fancy all the grades of water, from the common stagnant pools on to a cut-glass pitcher of clear, ice cold, pure distilled water, sparkling like diamonds, and he felt sure he would be eternally grateful to any one who would bring him even the very commonest grade, if it were only water. What an illustration of the thirst of the soul for God is that which David uses when he exclaims, "As the hart panteth after the water brooks, so panteth my soul after thee, oh God!"

A BLISSFUL IMMORTALITY. (61)

Bishop Hendricks of the Methodist Episcopal Church, South, at a funeral service not long ago, read the following appropriate and beautiful poem from the autograph manuscript of Charles Wesley. The sublime faith of the poem makes the immortal life very real.

Soft! Attend the awful sound!
Earth receives the borrow'd clay,
But the sky-born soul is found
In mansions of eternal day
Borne through the open fount of Jesus' blood,
He springs! He flies! He scapes into the arms of God!

Joys, all earthly joys, transcending,
Never fading, never ending,
Inconceivable below;
Rivers of celestial pleasure,
Bliss redundant above measure,
From Jehovah's presence flow.

There the pure enraptured spirit
Doth his Lord's delight inherit;
Doth the Father's glory see!
There, in hymns or silent praises,
Blest on the Redeemer gazes,
Blest through all eternity!

Mourners for ourselves alone,
O, when shall we o'ertake
The Saint to earlier glory gone,
And win the prize by Jesus won,
And given for His sake!

Jesus, manifest Thy grace
And pity from above;
Vilest of the apostate race,
Us in Thy mercy's arms embrace,
And crown us with Thy love.

Happy in Thy love reveal'd
To the expanded heart,
Conscious of our pardon seal'd,
And thus made ready to depart,
Our souls to that triumphant soul unite,
And plunge in the full blaze of everlasting light!

A JEWEL IN THE GUTTER. (62)

Into the Bowery Mission in New York City with the rum-ruined, ragged throng that gathers every evening for the coffee and rolls distributed there came staggering a man dressed in the rough bagging east-side pawnbrokers deal out with the price of a drink in exchange for clothing. Besotted, dirty—he had slept the night before in a sewer pipe—he slunk into a seat and waited wolfishly for food that even a rum-burned stomach craves.

"Mother Bird" on the little platform asked for a volunteer to play the great church organ in the hall. All sorts were on the benches, farm boys from Ohio, weavers from Maine, skilled mechanics, clerks, accountants, slip-shod, hungry, desperate, the wrecks of men, and this one, the worst of all, staggered forward.

"Mother Bird's" heart sank within her as she saw him. He sat down at the organ. The first touch of the keys revealed the master hand. From the majestic strains of some of those grand old German hymns he drifted, sobered by his playing, to the grand voluntaries that call the worshippers in great cathedrals to prayer. Suddenly he began "Home, Sweet Home." Tramps on the benches broke down and cried, and the organist himself to "Mother Bird" told how, the son of a wealthy German merchant, he had come to America to seek his fortune, had fallen into evil ways, had become the wreck he was. Kindly hands were outstretched to aid him and from that night he began to lead a new life. That is the life story of Organist Benke of the famous Bowery Mission. He got a place in a music house in New York. Great churches have since sought his services as organist, but steadfastly he refuses, coming night after night to the mission to play the organ and extend a helping hand to others such as he once was.

READY FOR THE STORM. (63)

In 1892 Phillip D. Armour was on one of his annual trips to the German mineral waters. At Carlsbad he met the moneyed men of Europe, and he put together all the hints that he got from this one and that one, and out of these hints he evolved a theory. He packed his grip and started for home, and the day he landed in New York he telegraphed for the heads of his departments to meet him in Chicago.

"How's business?" he asked, cheerfully, as he sat down in the midst of the powwow and within range of twenty telegraph machines.

"Never better; making money hand over fist," said the managers.

"Cut everything down to the very edge," said the old man, in a very businesslike way. "There's a storm brewing. Haul in sail. Stack up every dollar of cash in the vaults that you can get your hands on. Go into the money streets and use the name of P. D. Armour for all it is worth. Get every dollar to be had, and then come back and tell me about it."

They all believed in their hearts that the old man was getting panicky, but they did exactly as he said. They procured nearly $2,000,000.

"That's not nearly enough. Go out and get more," he directed. "Don't be afraid. Get every dollar you can, and get it just as quickly as you can."

Finally they obtained $4,000,000 in cash, and this, with securities on hand, footed up $8,000,000.

"Now maybe we can weather it," said Mr. Armour, and his preparations were hardly completed before the crash of 1893 came.

One of the first things to happen in the desperate financial straits was a run on the biggest banks in Chicago. One morning a messenger brought word that a mob was lined up in front of the Illinois Trust and Savings Bank, and that the people were demanding their money. Some of the most conservative business men had lost their heads, and the rush was enough to stagger any set of bank officials. Ogden Armour, son of the old man, was a director in the bank.

"He waited a minute to arrange the everyday bunch of roses in the horn vase on his desk," said the man who told this story, "and then he snatched up his hat and started for the bank."

Mr. Armour mingled with the crowd on the sidewalk in front of the bank, going first to one and then to another, pledging his own credit for the deposits. He never left the place until the closing hour, and by that time the run had stopped. He went back to his office and issued a call for a meeting of Chicago business men the next morning. Then he cabled to London and bought half a million dollars in gold on his own account. He ate a little luncheon and drove out to Armour Institute that afternoon as usual. He watched the classes at drill and then he inquired placidly: "Is anything wanted?" On his way home to dinner he stopped at the homes of his two sons for a little visit. After dinner he said that he felt a bit tired that evening, and couldn't account for it.

The true Christian who is enriched with God's promises, and has stored away in the treasure vaults of his soul the securities of God, can face the storms of the world with a quiet heart.

FACE TO FACE. (64)

A remarkable incident occurred recently at a wedding in England. A young man of large wealth and high social position, who had been blinded by an accident when he was ten years old, and who won University honors in spite of his blindness, had courted and won a beautiful bride, though he had never looked upon her face. A little while before his marriage he submitted himself to a course of treatment by experts and the climax came on the day of his wedding. The day came, and the presents, and the guests. There were Cabinet Ministers, and Generals, and Bishops, and learned men and a large number of fashionable men and women. William Montagu Dyke dressed for the altar, his eyes still shrouded in linen. He drove to the church with his father, and the oculist met them in the vestry. The bride, Miss Cave, entered the building on the arm of her white-haired father, the Admiral, who was all decked out in the blue and gold lace of the quarter-deck. So moved was she that she could hardly speak. Was her lover at last to see her face—the face that others admired, but which he knew only through his delicate finger tips?

As she neared the altar, while the soft strains of the Wedding March from Lohengrin floated through the church, her eyes fell on a strange group.

Sir William Hart Dyke stood there with his son. Before the latter was the great oculist in the act of cutting away the last bandage.

William Montagu Dyke took a step forward, with the spasmodic uncertainty of one who cannot believe that he is awake. A beam of rose-colored light from a pane in the chancel window fell across his face, but he did not seem to see it.

Did he see anything? Yes! Recovering in an instant his steadiness of mien, and with a dignity and joy never before seen in his face, he went forward to meet his bride. They looked into each other's eyes, and one would have thought that his eyes would never wander from her face.

"At last!" she said.

"At last!" he echoed solemnly, bowing his head.

That was a scene of great dramatic power and no doubt of great joy to both the bridegroom and his bride. It is a suggestion of what will happen in heaven when the Christian who has been walking through this world of trial by faith, shall awake in the likeness of his Savior, and see him no longer through a glass darkly, but as Paul says, "Face to face."

A DOUBLE LIFE. (65)

Mr. Earnest Seton-Thompson tells the story of a pointer—a genuine canine Dr. Jekyll and Mr. Hyde. The dog lived in New York and was remarkably well behaved and was particularly friendly toward the children in the well-bred set in which his lot was cast. His only idiosyncrasy was his habit of disappearing for a day or two at a time. During one of these periods of disappearance a dog was caught in a distant section of the city who was vicious, degenerate and particularly savage toward children. He was killed, and the owners of the supposed good dog found upon investigation that their well-behaved and beloved pet was one and the same with the vicious beast that had been shot. This dog has many human parallels in the attempt to lead a double life, but it always fails in the end. He died the bad dog and Stevenson in his story lets his double man die Hyde. Both cases are true to life. The only way to permanently get credit for a good character is honest genuine goodness, all the way through, and all the time.

FROM POVERTY TO RICHES. (66)

A Philadelphia fish peddler has fallen heir to a great fortune in England. One night when he came home with his fish cart he received the good news, which he could hardly credit, that a great estate which includes an old castle on the Isle of Wight, and worth over a half million dollars, had fallen to him. He sought confirmation of the news and it came in the shape of money cabled to him to pay his expenses home to prove his title. There is not a poor sinner anywhere but is an heir of God and a joint heir with Jesus Christ to win exhaustible riches, if he will but accept it. The Lord will send riches of grace in forgiveness, and joy, and good cheer to bring the heir of heaven home in happiness and honor.

KEEPING ONE'S GRIP. (67)

Many of the most skillful telegraph operators suffer at times from a loss of "the grip," and are compelled to give way temporarily to a substitute. This "grip" is the hold on the key, and the moment the operator begins to lose hold of this "grip" he knows that he must rest a little while. Another but unpleasant term applied to this loss of "grip" is "telegrapher's paralysis." It shows itself in many curious ways, all showing that the muscles brought into play in working a key are badly worn. Something like this happens to men in every department of life if they do not keep themselves at their best. It is necessary for us all to keep our grip on our work. Spiritually people are in just as much danger of losing their grip as physically. The man who forgets Bible reading and prayer will lose his spiritual grip. There is an unction of the Holy One which reveals the Christian "grip" on heavenly things which can never be kept except through personal communion with God.

THE SINGING BIRDS ON LIFE'S VOYAGE. (68)

A schooner which arrived at Port Townsend from Honolulu recently had an unusual experience a few days before reaching port. When a hundred and fifty miles off Cape Flattery the schooner ran into an immense flock of wild canary birds, thousands of which settled in the rigging and other parts of the vessel. The sailors furnished the feathered visitors with food and drink, and hundreds if not thousands of the birds remained on board contentedly, singing their sweet lays until the schooner reached port. God has many singing birds which He sends to rejoice the heart of those who sail steadfastly toward the port of heaven. A good conscience, a hope of heaven, assurance of reunion with loved ones, these are some of the sweet singers that rejoice the Christian sailor.

LABOR AND LIFE. (69)

James Herbert Morse sings under this title a very pretty little song about the art of so living that labor will be more than simply winning the day's necessities, but a vantage ground from which one looks to the higher life to come.

How to labor and find it sweet,
How to get the good red gold
That veined hides in the granite fold
Under our feet—
The good red gold that is bought and sold,
Raiment to man and house, and meat!

And how, while delving, to lift the eye
To the far-off mountains of amethyst,
The rounded hills, and the intertwist
Of waters that lie
Calm in the valleys, or that white mist
Sailing across a soundless sky.

LOVE THE MIRACLE WORKER. (70)

The story is told by an Indian Agent of the manner in which a doll once averted an Indian war. On one occasion General Crook was trying to put a band of Apaches back on their reservation, but could not catch them without killing them; and that he did not wish

to do. One day his men captured a little Indian girl and took her to the Fort. She was quiet all day, saying not a word; but her beady black eyes watched everything. When night came, however, she broke down and sobbed, just as any white child would have done. The men tried in vain to comfort her, until the agent had an idea. From an officer's wife he borrowed a pretty doll that belonged to her little daughter; and, when the Apache was made to understand that she could have it, her sobs ceased and she fell asleep. When morning came the doll was still clasped in her arms. She played with it all day, and apparently all thought of getting back to her tribe left her. Several days passed; and then the little Apache girl, with the doll still in her possession, was sent back to her people. When the child reached the Indians with the pretty doll in her chubby hands, it made a great sensation among them, and the next day the mother came with the child to the post. She was kindly received and hospitably treated, and through her the tribe was persuaded to move back to the reservation. Love is the great power, the greatest power, with which to conquer the heart of man. Faith is great, hope is great, but love is the miracle worker of the world.

THE POWER OF WILL. (71)

The man who is going to succeed in any great work must cultivate will power. Dr. Ezra Tinker in his reminiscences of Bishop John P. Newman relates a story which brings this out very clearly. He says that young Newman being called to the work of the ministry entered Cazenovia Seminary during the presidency of the famous Dr. Bannister. At that time Mr. Newman was a serious, industrious, plodding student, with no indication of possessing special aptitude for public addresses. On his arrival the President said to him, "I understand that you are studying with a view to the ministry, and if such is the case you would better take your books and go home. You can never preach." Raising his clenched fist above his head John P. Newman exclaimed, "I will preach!" After having demonstrated his ability to take a charge he said to his people at the outset, "I will not be an ordinary preacher." Will power like that with ordinary common sense to back it will win anywhere.

THE FOULING OF THE SHIP. (72)

The best remedy, and indeed the only real remedy, against the fouling of a ship is copper sheathing. This was extensively used upon wooden ships before the advent of iron and steel construction, but in the latter case a new difficulty appears in the form of galvanic action between the copper and the iron, and consequent corrosion and destruction of the iron. The only manner in which this action can be prevented is to insulate the copper from the hull by an intermediate wood backing, thus adding greatly to the expense. In the voyage of life there is only one thing that will keep the Christian's character in which he sails wholesome and clean, and that is the electric current of the divine spirit. The man who keeps in touch with heaven is able to cast off the defiling things of earth that would clog and delay his voyage.

SAVED BY GOD'S MERCY. (73)

The largest nugget of solid gold ever found in California was found by Oliver Martin, a dissipated young fellow who was wasting his life by strong drink. When he came upon the nugget and found that it was really gold he tried to carry it to the nearest mining camp, but found it too heavy for him to carry. He went in to the nearest camp and had hard work to get any one to go with him, as no one had any confidence in him. Finally one of the miners went back with him, and the chunk of gold, weighing eighty pounds, required their combined efforts to get to the camp. The young drunkard who found the nugget regarded it as an act of providence, and was so grateful to God for giving him another chance at success that he never touched intoxicants thereafter. He spent the last years of his life in great wealth and honor. That story suggests David's declaration that it was "The gentleness of God" that made him great.

LAUGHED OUT OF HEAVEN. (74)

Among the mining exhibits in the mining department of the World's Fair at Chicago was a nugget of pure gold found in Alpine county by a young woman. The history of the discovery of this chunk is cherished by every woman in the gold-mining regions in California. Harry E. Ellis and his wife went to the state in 1874 from Philadelphia because of Ellis's serious lung trouble. They went to live up in the mountains of Alpine county, miles from any neighbor. They got their livelihood by hunting and cultivating a few acres of land about their lonely cabin. Grizzled old gold miners, with their burros laden with grimy camp outfits and blankets, came by the Ellis cabin frequently. One of the men lay ill there for several weeks, while he was nursed to health and vigor by the Ellises. The miner told them how they might find recreation and profit in hunting through the canons and foothills in that region for pay dirt, and showed them where he believed there were indications of gold-bearing gravel.

For days at a time the young husband and wife tramped up and down the gulches in Alpine county looking for specks of gold, but all without avail. They abandoned seeking riches in the placers and confined their attention to their little ranch. One afternoon as

Mrs. Ellis was driving home the family cow she was seeking stones to throw for the amusement of the dog. She saw in the coarse gravel a dark, dull yellow stone and picked it up.

"I knew from the moment I picked it up," says she, "that I had found gold, because it was so heavy; but as I had never seen a real nugget I was afraid my husband would laugh at me.

Fortunately for the family the woman finally decided to risk being laughed at rather than lose what she felt sure to be a fortune, and so she took her nugget of gold to her husband, and that was the beginning of great wealth to them. I have known many people who had been called of God by the Holy Spirit to accept Christ and His salvation to stay out of the kingdom for fear of being laughed at by their friends. What folly!

BIRDS OF PASSAGE. (75)

This poem, whose author I do not know, founded on an old legend, ought to have in it a message of comfort to many weary hearts:

A mighty monarch in the days of old
Made offer of high honor, wealth and gold,
To one who should produce in form concise
A motto for his guidance, terse yet wise,
A precept soothing in his hours forlorn,
Yet one that in his prosperous days would warn.
Many the maxims sent the king, men say;
The one he chose: "This too shall pass away."
Oh, jewel sentence from the mine of truth!
What riches it contains for age and youth!
No stately epic, measured and sublime,
So comforts or so counsels, for all time,
As these few words. Go, write them on your heart,
And make them of your daily life a part.
Has some misfortune fallen to your lot?
"This too will pass away"—absorb the thought,
And wait; your waiting will not be in vain,
Time gilds with gold the iron links of pain.
The dark to-day leads into light to-morrow;
There is no endless joy, no endless sorrow.
Are you upon earth's heights, no cloud in view?
Go, read your motto once again: "This too
Shall pass away." Fame, glory, peace and power,
They are but little baubles of the hour,
Flung by the ruthless years down in the dust.
Take warning, and be worthy of God's trust.
Use well your prowess while it lasts; leave bloom,
Not blight, to mark your footprints to the tomb.
The truest greatness lies in being kind,
The truest wisdom in a happy mind.
He who desponds, his Maker's judgment mocks;
The gloomy Christian is a paradox.
Only the sunny soul respects its God;
Since life is short, we need to make it broad;
Since life is brief, we need to make it bright,
Then keep the old king's motto well in sight,
And let its meaning permeate each day—
Whatever comes, "This too shall pass away."

ARROWS FOR REVIVAL OR CONSECRATION SERMONS.

By A. C. DIXON,

Hanson Place Church, Brooklyn, N. Y.

LOVE AND THE THIEF. (357)

Mr. Little, of New York, met Jerry McCauley on the street with a wicked companion. They had planned some thievery. Jerry said that he had become a Christian, but there was so much against him he felt that he had to give up the struggle. He said, "Mr. Little, I cannot starve to death." "Why, Jerry," said Little, "rather than have you go and steal to-night, I will sell the coat off my back." "Well," Jerry said, "If you love me like that I would not steal for the world." There was the birth of the Water Street Mission, when Mr. Little came with his loving, sympathetic heart and put it right up against the needy

nature of Jerry McCauley, and when Jerry found he had a man standing beside him, a man that could think and love, he grew strong in his strength.

JOHN KNOX'S HOPE. (358)

Old John Knox, the hero of the 16th century, the man of iron, the Bismarck of his time, the Savanarola of Scotland, the man who did not fear the face of man or woman, became so weak in his last hours that he could not speak. A friend standing by his bedside asked, "Have you hope?" He lifted his finger and pointed up. The hand fell down and he was dead. In the most hopeless circumstances the Christian has hope.

"Thy saints in all this glorious war,
Shall conquer though they die.
They view the triumph from afar,
And seize it with their eye."

WRITTEN AS LOST. (359)

A Christian worker in talking with an inquirer asked him to write down his name. When he had done so, he said, "Now write opposite your name in great big black letters the word 'Lost.'" The inquirer hesitated, but at last he wrote it. "Now," said the worker, "write your name again," and he wrote it. "The Bible says, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Will you by an act of your will now depend upon Jesus Christ for salvation?" "I will," replied the inquirer. "Then write opposite your name in large letters the word 'Saved,'" and it was done. The lost had been saved by coming into right relation with God through Jesus Christ.

INFLUENCE OF CONSECRATED LIVES. (360)

When Stanley went under the direction of the New York Herald to find Livingstone he was a worldling, a man looking simply for fame and money, caring nothing for God, or Christ, or the Bible. He came in contact with the sick, weary traveler and missionary, who never spoke a word to him about becoming a Christian, but Stanley was not with him long before he found himself worshiping Livingstone's God, and trusting Livingstone's Saviour, and reading Livingstone's Bible. He said afterwards that it was Livingstone, not his words or preaching, that attracted him to Christ. And so it was with Christian Schwartz. When the Indian official wanted a man to talk with about government affairs he said, "Send for Christian Schwartz, he will not deceive me." As Adoniram Judson walked along the streets of India, the people would say, "there goes Jesus Christ's man." It is not so much eloquent speaking but eloquent living that wins the soul to Jesus Christ.

GOD AND ME. (361)

In a remote part of Scotland there is a stone bridge across a mountain stream. On the arch of the bridge are written the words "God and Me." The traveller naturally asks what does that mean, and he is told that years ago a young lady in crossing that stream came very nearly being drowned. In her danger she avowed that if God spared her life she would build a bridge across the stream, and she had written on the arch the words, "God and Me." It was her monument to God's care and power. She simply linked herself with God. So, friend, put God first in all your thoughts and plans, and your life will be a monument to His glory.

BETTER THAN DYING. (362)

While Private Darby, a Confederate soldier, was lying on the battle-field at Sharpsburg, he handed his Bible to a tall man who came along, and asked him to please send it to his mother, whose address he would find on the fly leaf. "No," said the tall man, "my dear boy, we will nurse you into health, and you shall take the Bible to your mother yourself." That tall man was Abraham Lincoln, who had the authority to order others to give the best attention to the wounded soldier, and in due time he was well enough to travel home. Private Darby had given up to die, but Abraham Lincoln was able to cure him. And every sinner who gives up to die may be cured by the Great Physician, if he is willing to commit his case completely into His hands. Sin has many phases, but no phase of it can prevail against the ability of Christ, if the sinner is willing that this ability should be exercised in God's way.

SAVING OTHERS. (363)

The words of Peter are very suggestive. "Silver and gold have I none." Two apostles at whose feet the sales of property had been laid have not taken any of it for their own use. They have not even any pocket change. They are not living for themselves. They have caught the spirit of Him who gave Himself for others, and therein is their title to nobility. A little fellow on his way to school in New Brunswick leaped in front of a runaway team that he might rescue his brother and sister from danger. He was struck by the wheels and rendered unconscious. When he came to consciousness his first words were, "Are Harry and baby hurt?" He had no thought of himself. This is an echo of the Spirit of the Apostolic church, which chose to be poor that others might be helped.

PRAYERS AND PRAYERS. (364)

"Bless mamma, and papa, and John, and Mary, and James, and everybody," prayed a little boy at his mother's knee. "If you had said everybody first," said the younger brother James, "you need not have made such a long prayer." And we agree with James sometimes, when a good brother closes a ten-minute prayer with the petition, "Lord, if we have failed to ask, fail not thou to give." If he had said that about six minutes sooner, he might have saved the life of a good prayer-meeting. God would have us be definite in our prayers, but definiteness does not demand length. And yet we have no sympathy with the notion that prayer is simply begging. Praise should always mingle with petitions, for God answers praise. Many prayers are powerless because they do not praise God for what he has already done. Our Father expects at least a "thank you," from His children for gifts already bestowed before he lavishes others. "Gimme a cent," said the urchin on a street in New York. The gentleman to whom he spoke gave him the cent. "Gimme 'nother," was the quick response, and the gentleman almost wished that he had not given the cent to the ungrateful little beggar. Much of our praying is like that. Give, give, give," we say, while God waits for some recognition of the gifts already bestowed. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

GOOD AND BAD SHADOWS. (365)

"They brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them." The report had doubtless gone out that Peter had dealt very severely with Aananias and Sapphira, but the really needy ones are not frightened away. Preaching so as to destroy or drive away the hypocrites will not repel those who are really in need. They will come "all the more." We are not told that the shadow of Peter cured anybody, though it is a fair implication that he did. Certain it is that the shadows of some men have more healing power than the substance of others.

Everyone of us carries a shadow that hurts or heals. It may be a upas tree carrying poison and death. Everyone's influence is his moral shadow. Emerson said of a friend, "What you are speaks so loud that I cannot hear what you say." Is it safe to bring people into our shadow? Some time ago a company of locomotive engineers went on an excursion to a mountain town and remained over Sunday. Many of them were planning for trips to places of interest on the Lord's Day, but one of them, a quiet man, was noticed to be preparing for church, and when some one asked him where he was going he promptly answered that it was his custom to go to the Lord's House on the Lord's Day and there was no reason why he should not go to-day. The word passed around that Mr. So-and-So was going to church, and when the time came for him to start, over one hundred brother engineers were ready to go with him, and they went to the church in a body. His quiet influence turned them from Sabbath desecration to the place of worship. His was a shadow that healed.

WHATSOEVER THY HAND. (366)

"By the hands of the apostles were many signs and wonders wrought among the people." It was miracle. God Himself was at work through the hand-touch of His Apostles. Disease of every kind let loose its hold upon victims when it felt the touch of Divine Power. We may not be given the power to work miracles through the hand touch, but it is still possible for Christians to do wonders with their hands. The needle in the hand of Dorcas made garments for the poor, and won their good will. Paul used his hands in tent-making that he might preach the gospel without charge. The hands of the blacksmith, the tailor, the carpenter, the mason, the merchant, the painter and the writer may be used in making honest money for God. And yet even now there may be a miracle in the hand-touch. A Christian man told me that he was led to decide for Christ through a simple touch on the shoulder. The pastor was urging the unconverted in his audience to make an immediate decision and confess Christ as Saviour. He stood hesitating, until a friend in whom he had confidence touched him on the shoulder. It was just the encouragement he needed; he went up and made a public confession of his faith in Jesus. There was Divine power in that touch upon the shoulder. How many a heart has been comforted by the handshake of love and sympathy. The Earl of Shaftsbury put his arm around an ex-convict as he said, "Jack, we'll make a man out of you yet," and this touch of the arm with the gracious words marked the beginning of a new life. The hand grasp of Mrs. Ballington Booth has carried hope into many a wrecked life. At the beginning of every day let us pray:

"Take my hands and let them move
At the impulse of thy love."

INFLOW AND OUTFLOW. (367)

"They were all filled with the Holy Ghost." Acts 2:4. The speech of the empty man is as sounding brass and tinkling cymbal. It is the resonance which comes from strokes on an empty barrel. I heard a sermon the other day which had in it truth, sense, and sound, but the sound seemed to predominate because of the truth and sense. Fullness means

weight. The stream that flows from Lake Keuka is larger than all the streams that flow into it, and this proves that the lake is fed by unseen springs. It is full and runs over, not because of what you can see go into it, but because it is connected with great unseen reservoirs that are never exhausted. Such fullness is the Christian's privilege, for in God there is the fountain of life. And every such Christian is like the artesian wells recently sunk in the desert of Sahara, making an oasis of verdure and fertility.

WHAT ARE YOU WORSHIPPING? (368)

A few days ago I addressed an audience of free thinkers by special invitation on the subject of "Christ and Him Crucified." In his comments on the address one of the speakers said that a personal God was a myth, and that principle or law is all the God there is in the universe. When I twitted them with the fact that they were a fine lot of pharisees, with a very high estimate of themselves, and low estimate of God, they assented to the charge. But when they were told that people became like the object of their worship, and if they worshiped an everlasting "IT" they would soon become a lot of "ITS," they were not so well pleased and murmured dissent. When I told them that they were worshiping a God below themselves they replied, "No, no; our God is above us." When I replied, "Then you are below it," some of them grew angry and left the room. The reply to the freethinkers will apply to the so-called Christians who would limit their God within the boundaries of human experience. Their God is really an it, having no existence except in their imaginations. The real God of Almighty power, and Ruler of His universe, goes on working, regardless of them, in answer to the prayer of His true worshippers.

FACT AGAINST FICTION. (369)

None are so blind as those who will not see. While thousands of people were crowding Carnegie Hall and overflowing its spacious auditorium into the churches around, eager to hear the discussion of themes that interested the world, and the report of the triumphs of the Gospel in all lands, a bill-poster was pasting a placard on the bulletin board near the entrance to the hall, announcing that a freethinker would speak Sunday afternoon on the "Crumbling Creeds of Christianity." The fact is the creeds of Christianity, instead of crumbling, are becoming more definite and compact. A creed is a definite statement of belief. Every man of sense has a creed of some kind. If he rejects all creeds, he simply holds a creed of no creed. His belief is that a man should have no belief. And I find that the believers in no belief are the most credulous believers in the world. They refuse to accept Christianity because of some little gnats of difficulty, while they swallow camels of absurdities by the caravan.

COMMANDS POSSIBLE. (370)

An English subaltern in India was ordered to take a cannon and place it on a very high hill. The position was so inaccessible that the subaltern came to the colonel and said, "Sir, it is impossible." "Impossible," replied the colonel, "why, I have the order to do it in my pocket." The fact that he had the order from the general in his pocket was to him proof that it could be done. The subaltern inspired with new confidence soon carried the cannon to its required position. Our King has said, "Go ye into all the world and preach the Gospel to every creature." The fact that we have the order is proof that we can do it. And when our King in His Providence leads us to undertake difficult enterprises for Him, we may be assured that He means to carry them forward to a successful issue. Every command of His is an enabling.

THE UNSEEN POWER. (371)

Dewey at Manila did not conquer in his own strength. There were men among the Spaniards as strong physically and intellectually as he, but the resources of the United States were at Dewey's side, and he was linked with them. All the science of war and the wealth of the nation were concentrated in the make of his warships and their guns; he simply turned the power of the United States upon the Spanish fleet and demolished it. Now we are not left to go to war at our own charges, nor do we depend upon our own resources. The resources of heaven are at the disposal of our faith. We conquer because we link ourselves with Omnipotence and turn all the guns of heaven's artillery upon the enemy. For Dewey to have separated himself from the United States Government and fought Spain in his own stregnth, would have been to court shameful defeat, and for us to separate ourselves by unbelief or disobedience from God, and fight life's battle in our own strength, is to be more shamefully defeated. In the strength of God Almighty, let us march to every battle, and victory will be ours.

GOD'S SEARCHLIGHTS. (372)

Admiral Cervera, when he was tried before a Spanish court for the loss of his navy at Santiago, was asked why he did not go out from the harbor stealthily at night, and his reply was that it was safer to do so in the day time, for the great search-lights of Admiral Sampson's fleet would have revealed the approach of his warships and blinded the eyes of the soldiers. Such a searchlight is the Word of God. Satan himself will be revealed in his approaches and he cannot attack us in the blaze of the light of truth.

CURRENT ANECDOTES

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A paper furnishing illustrations and their morals, for religious public speakers.

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As this issue will be the last one in 1900, we would call attention to the general conditions of religious life in the United States. We hope to present in the January number opinions of a number of men occupying positions that would enable them to judge. As a preparation for that presentation we wish to state some problems that are confronting, or seem to be confronting, the church today. One of the first that comes to mind is a lack of interest among Christians or in the salvation of their friends. Fully 40,000 ministers in the United States will be groaning under this problem in the revival, consecration or passion week services the next month. A few good old brethren and a few more sisters are willing to come out night after night and pray, but many feel that saying prayers is their full duty. What a help to a pastr in these times are a half dozen personal workers who can speak a word in season to those interested.

The ability to do this comes from morning prayer and Bible reading. How many of your members practice it? It is the secret of power, peace and comfort.

The evening service and the prayer meeting are also thorns in the flesh of many. Unless God helps, and that right early, these two meetings will be carried away. I can hear a chorus of "Oh no, never." But as far as 75 per cent. of the church members are concerned they might be dispensed with and not be missed. For about this percentage, in cities at least, refuse to attend.

Is there anything hopeful on the horizon? The most hopeful thing is the willingness of workingmen to hear the Gospel. The well-to-do or little above the middle class are Gospel hardened. Moral: Try carrying water to the thirsty.

No handsomer, appropriate or more effective present could be made by the minister to those he has married than the "Wedding Day," by Bishop John F. Hurst, and published by Otis & Sons, Buffalo. It gives the form, blank for certificate and witnesses, adding counsel as to the family altar, forbearance, etc. It is in white and gold, the pages being bordered with red and having red initials. Price is 60 cents each or $6 per dozen. The "Wedding Wreath," published by the same company, 25 cents or $2.50 per dozen, is a beautiful book. "Tithing and the Probationers Handbook" contains excellent matter in tract form.

As we were going to press with our last issue, a copy of the Clipping-File, just brought out by the Clipping-File Co. of this city, was shown to us. For this reason we had only space to mention this new device for saving the results of one's reading and thought, and to pronounce it the best and the least expensive that we had seen. We now have a Clipping-File in our office and we wish to say a word more about it. It will prove a great time-saver because it is such a convenient thing to put papers in and because we can see what we have filed without taking it from the file. The system of classification which is furnished with the Clipping-File, but which, as we said last month, you can use or not as you choose, is remarkably complete and methodical. It affords just the suggestion which one needs in making out his list of topics for filing, and in classifying his literary materials. We notice that the subjects in which ministers are especially interested are treated with great thoroughness. All that one stores away on one subject, whether newspaper clippings, or notes, or references to books and magazines, is gathered into one receptacle, and so made ready for instant use. This will save an immense amount of time.

We like the Clipping-File so much that we have concluded to put it on our clubbing list. The price of the file is $1. Current Anecdotes one year is $1, but you get both for $1.50.

If you wish for detailed description send name and address on postal card to Clipping-File Co., Cleveland. Mention Current Anecdotes.

We said in the September number that The Subject Index for numbers 700 to 1201 would be printed in the October number, but it was unavoidably crowded out. We have the index printed and enclose herewith a copy, which completes the index for Vol. I. Those failing to receive a copy can have same by addressing the publishers,

RECENT BOOK REVIEWS AND COMMENTS.

OPINION OF DR. LOUIS ALBERT BANKS, WELL KNOWN AUTHOR AND PREACHER, ON GRAY'S BIBLICAL ENCYCLOPEDIA AND MUSEUM.

I am very much pleased with Dr. Gray's Encyclopedia and Biblical Museum. It is full of good things from beginning to end. It is a commentary and encyclopedia of illustrations and a sermonic suggestor in one. A man must be dry and dull indeed to whom this encyclopedia will not prove a stimulant as well as a store house of valuable material for sermon building.

Many times it is only required to start our brains going, then we shall have a blazing brand from somebody else's fire. This encyclopedia is full of thousands of fire brands to kindle thought and make the preacher's pulse beat quick and to arouse his sermonic instinct. The illustrations cover a wide field and are condensed by a master hand. I do not know of any commentary or encyclopedia that could be purchased for twice the money that I would rather put into the hands of a young man than this.

ITS EXTREMELY HIGH STANDING. THE ADVANCE.

The plan is unique. We like it. For condensation we know of nothing equal to it. The author's constant motto evidently is "much in little." Such editorial skill and ability in bringing together from all quarters, pertinent fact, thought, and apt illustration is rare. The books are as excellent as they are cheap. It would be abhorrent to the characteristics of the volumes to write a long note of praise of them.

THE CONGREGATIONALIST.

Very full, dense and rich. Its illustrative element introduces a good deal of quaint and curious matter.

PRESBYTERIAN NEWS.

Furnishes in single commentary the characteristics of several, with features not to be met in any one.

NEW YORK OBSERVER.

The most popular and entertaining commentary with which we are acquainted.

CHRISTIAN ADVOCATE.

The methods, matter and styles are all good; while for condensation without sacrificing fullness, it excels almost any other.

A. J. CROCKETT.

The Biblical Encyclopedia is a regular gold mine for ministers and ought to sell well, especially when indexed. The man who published it without an index has a lot to answer for in the way of sins of omission.

MISSIONARY ANNALS OF THE NINETEENTH CENTURY.

The Outlook: "Every significant event since A. D. 53 is noted in a chronological appendix. Apart from the interest of the flowing narrative, this work, by the associate editor of the Missionary Review of the World, has a distinct value as a book of reference for the history and statistics of missions."

American Baptist Missionary Magazine: "As a handy means of getting trace of anything desired regarding missions this book is invaluable."

Sunday School Times: "The book as a whole will be an important reference book."

The Missionary Outlook: "It reads like a story and will be found of great value to those interested in missions in any way."

Lutheran Standard: "Let those who desire to see the giant strides of the kingdom in Africa, India and the Levant, China, Japan, Korea, the Islands and Spanish America, read this book.

London Missionary Society Chronicle: "We know of no other publication in which so much information can be obtained within such brief compass, and we should be glad to hear of an English edition forthcoming."

Mission World, London, England: "This is a book which should have a large sale abroad as well as at home."

Woman's Missionary Friend: "The woman who is today ignorant of missions has only herself to blame. The last two chapters are summaries of results with figures to clinch the facts in our minds."

The Intercollegian: "There are in this book two features of special value not often found in brief volumes; one is the mention of secular events and religious movements having a missionary bearing; the other is Dr. Leonard's ability to lay flesh on what would otherwise be a mere skeleton."

Comments on "Fresh Bait For Fishers Of Men."

William F. McDowell, Board of Education Methodist Episcopal Church: Dr. Banks is a successful fisherman himself and places his brethren under obligation by disclosing his methods to them and sharing his material with them.

Addison P. Foster, N. E. American Sunday-School Union: It is a collection of illustrations which are fresh and apt. It cannot fail to be helpful. Dr. Banks is a master in the use of illustrations and therefore knows what to select for a book of this character.

Baptist Union, Nov. 10, 1900: The compilation is wonderfully brightened by the brisk, wideawake manner in which current events and themes are handled. The special lesson and topic references must make it valuable for Sunday-School teachers and workers in young people's societies.

A. McLean, Foreign Christian Missionary Society: Every one who has ever spoken in public or watched an audience knows how an incident of any kind challenges attention, and how it helps one to retain a thought in mind. Dr. Banks has done public speakers a good service in preparing this volume.

W. H. McClain, The Sunday School Evangel: I feel that it will be quite helpful to Sunday-school teachers, preachers and others giving Bible instruction or conducting evangelistic meetings.

Also commended by J. Wilbur Chapman, pastor of leading Presbyterian churches in Philadelphia and New York, and by A. McLean, Secretary Foreign Christian Missionary Society, Cincinnati, O.

How I Worked 24 Hours a Day.

How do I do it Why, that's easy enough. Here in the home country, I work twelve hours, and when at night I turn in for rest and sleep, my "other self"—my substitute in India —is turning out to do his twelve hours' "spell" of work.

12 X 2=24; 24 HOURS A DAY.

Did you know that you could have a substitute in India or Africa, who for $25.00 would preach and teach in your stead for one whole year? Well, you can. Twenty-five dollars will support a native preacher in either place. Sixty dollars ($60.00) will support a native evangelist for a year in China, and thirty dollars ($30.00) a Bible woman.

Twenty dollars will support a single man on the coast for a year.

Forty dollars will support a native worker in Japan.

One of my substitutes led twenty-six souls from heathen darkness in one year.

COST PER SOUL, LESS THAN ONE DOLLAR.

A good investment, was it not? It is said on good authority that in the same district there are 3000 inquirers who are only waiting for instruction to become Christians. Would you not like to instruct them in the joyful message? You cannot go yourself, perhaps; but you can, by a little self-denial, send a substitute. It is blessed to give all of each day for all the year to work for Jesus, even if part of the work must be done by a substitute. Our Lord speaks in John 7: 38, 39, of the Spirit-filled believer as one out of whom flow rivers of living water; not a river, but rivers; touching and blessing not alone those who are nigh, but flowing forth even to the "regions beyond." By this substitute system you become a river of living water to parched and perishing souls in a dry and barren land.

SEVEN CENTS A DAY WILL DO IT

and self-denial will furnish the way. I said to a German friend, "You are getting quite stout." She replied, "Yes, Jesus' religion is not a lean religion;

I haf love for breakfast,
Joy for dinner
Und peace for supper.

Und last year I spend not one penny for meat, und at the end of the year I had on my back thirty pounds more, alretty, und a missionary in Africa."

A YEAR WITHOUT MEAT FOR JESUS' SAKE.

Two young girls, working as missionaries in a large city and earning only $8.00 per month and board, each send $50.00 to support two substitutes—four in all. A girl doing housework saved $25.00 for a worker in India. A friend gives the profits from one line of business. Another friend made his overcoat do duty an extra year that he might be represented in India. Several support workers in memory of departed dear ones. And so they being dead yet speak. What better memorial! One gentleman sends a substitute in the name of his daughter. Some of the young people's societies have united to support their own worker. A Sunday-school class has done likewise. One young man who works for $20.00 per month and board has in one year and seven months sent six himself, and induced thirty-six others to send substitutes.

Forty-two workers in the foreign field, through the efforts of this farm laborer, who is but twenty-four years old.

Several have substitutes in India, Africa and China; so they are working for Christ in four lands every day. What a blessed harvest they will have. They will be millionaires in glory. No money will ever pay larger dividends than this sent to foreign fields.

Those sending substitutes are put in touch with their worker; they know his name, place of work and hear from him direct.

These substitutes work under such men as Rev. Andrew Murray in South Africa (author of "With Christ in School of Prayer"), Rev. J. Hudson Taylor in China, Bishop Thoburn, Methodist, and Rev. Dr. Clough, Baptist, in India, who has a wonderful work among the Telegues,

10,000 OF WHOM WERE BAPTIZED IN ONE YEAR.

If you are interested in this line of work I will be glad to forward your money free of charge, or if you prefer you can pay cost of forwarding, which is thirty cents for twenty-five dollars. The receipt will be sent direct to you. A membership card of the "Self-denial Substitute Band" will be forwarded you. It now numbers over a hundred. The members unite in daily prayer for their substitutes and for each other. Members are kept informed of the work and are notified when their year expires.

Here is an open door; will you enter?

Yours truly,
H. B. GIBBUD,
174 Marion St., Springfield, Mass.

Preachers who would like to know the outs and ins of the trouble in China from a man on the ground, president of the American Society in China, and president of St. John's College, Shanghai, should read "The Outbreak in China," by Rev. F. L. Hawks Pott, D. D. It is published by James Cobb & Co., New York, price 75 cents. In brief, it seems to be the truth about China, and is interesting.

SOUL-DIVERS.

The Christian is like the pearl-diver, who is out of the sunshine for a little, spending his short day amid rocks and weeds and dangers at the bottom of the ocean. Does he desire to spend his life there? No, but his master wants him to. Is his life there? No, his life is up above. A communication is open to the surface, and the fresh, pure life comes down to him from God. Is he not wasting time there? He is gathering pearls for his Master's crown. Will he always stay there? When the last pearl is gathered, the "Come up higher" will beckon him away, and the weights which kept him down will become an exceeding weight of glory, and he will go, and these he brings with him to his Father.

You remember the story of the swimmer who carelessly leaped in to save an unknown life, and found that he had saved his brother. That is the experience of every Christian who saves a soul.

DEPARTMENT OF METHODS

DEVOTED EXCLUSIVELY TO THE DISCUSSION OF METHODS OF CHURCH WORK.

Conducted by ELLISON R. COOK.

(Motto: Not What but How.)

HOW TO MAKE A WORKING CHURCH.

Suggestive Hints, Methods and Plans gathered from various sources.

Third Paper First Series.

Bishop McCabe once said, "The wonder is that the people go to some churches at all. I was in one lately when there was a little talk by the pastor about a revival. Sitting on a back seat I comprehended the reason of failure at a glance. Young men were there; the members of the church passed them in the aisles without recognition. There was no cordiality, no hearty handshake, and "God bless you." The pastor himself did not set the example. Oh, what is the use of talking about a revival in such a church? There's a more cordial welcome for those young men at any one of the our gates of hell than in that church. They will be welcome at the dance, welcome at the theater, welcome at the card table, welcome at the rum shop. Cordiality everywhere but in the Church of God! There are churches in this land, thank God, where a young man cannot show himself without a dozen cordial handgrasps and a dozen "God bless you's!' falling on his ear. When such cold, worldly, heartless churches have wailed out, 'Why don't the people come to church?' until they die out altogether, some little one of God will become a thousand who has learned the lesson, 'Not by might nor by power, but by my Spirit, saith the Lord.' "

Welcome Everybody, Especially Strangers.

There should be a special welcome committee or several committees. One to serve at the Sunday morning service, one Sunday evening and one for the prayer-meeting. These committees can co-operate with the ushers, and it should be their duty to see to it that no stranger ever attends a service without having more than one member give him a warm handclasp and hearty welcome. The ushers and members of this committee should be furnished with cards to be handed the stranger as he leaves the church. The following form sent us by Dr. Marvin, of Asbury Park, N. J., we regard as one of the best we have ever seen:

The Entire Church a Committee.

The congregation should be appointed a committee of the whole to notify the pastor of any person or family on whom for any reason the pastor should call. We are indebted for forms to Rev. A. T. Kempton, Fitchburg, Mass., pastor Highland Baptist church, and Pastor C. J. Kephart, Summit United Brethren church, Des Moines, Iowa.

First Congregational Church.

Corner of First Ave. and Emory St.
Asbury Park, N. Y.
REV. DWIGHT E. MARVIN, Pastor,

"TO all who are strangers and have no church home who would enjoy a helpful hour of worship on Sunday and at mid-week, who are weary and would find rest, who are not satisfied and would live a higher life, who are willing to help us in heralding the coming of the King and in applying the truths of the Gospel to the problems of life, our church extends a cordial welcome.

CHURCH CALENDAR.

Preach service, Sabbath	-	10.45 a m.
Sabbath School, (Summer 12.15)		2 30 p. m.
Y. P S. C. E. Meeting Sabbath		7.15 "
People's Service	" -	7.45 "
Prayer Service, Friday	- -	8.00 "

The pastor should furnish these cards to all his members. He will find it of very great aid to him in doing judicious, timely pastoral visiting. Many people seem to think the pastor is omniscient; that he should know who is sick or in need of his help. This method will enable him to be as nearly omnipresent as it is given mortals to be.

You must know where your People Live.

A church directory very soon goes out of date. There are continual changes of residence among the people of a large congregation. The following card will be found helpful in keeping up with them. If a new directory is proposed these cards are invaluable. A few in each family places the obligation upon your members to let the pastor know of sickness, or other cause for his presence in the home.

We give below another form with the word "Welcome" and, if desired, name of church on one side and invitation to regular attendance on the reverse side of card.

Welcome.

BROADWAY METHODIST CHURCH
Broadway between 13th and 14th Sts.
REV. J. R. KING, Pastor.
AUGUSTA, GA.

The reverse side of this crrd contains the following:

> We extend to you a hearty welcome to our services. If you are not identified with any church, we will be pleased to see you among the regular worshippers, aud cordially invite you to make this your church home. . . . .

Welcome card No. 2, price 50 cents per 100 postpaid. Size, 3½x2$\frac{1}{8}$. Name of church printed 20 cents per 100 extra; if 500 cards are ordered, no extra charge for this. Address our department of methods, 700 Rose Building, Cleveland.

Some Useful Committees.

1. An Emergency Committee, which can be called on to furnish watchers or nurses for the sick of the parish, until permanent arrangements can be made by the family. Such a committee should be provided with a hot water bag, a thermometer for taking the temperature of the body, and a book containing such simple directions as will qualify them for their work. Supplies of jelly, beef extracts and delicacies of various kinds could be kept on hand for use in the families of the poor.

2. Committee to visit the jail, hospital and almshouse.

3. Temperance, including among other obvious duties that of the distribution of temperance literature.

4. Missionary, one for home, foreign and city slum work.

5. Education, including lecture course and evening classes of various kinds.

6. Training class for Bible study.

7. Good Literature, which shall gather and wisely distribute all religious reading matter and do systematic work in the congregation and community.

8. Music Committee, to sing on church steps fifteen minutes before evening service, when people might be drawn into the church.

9. Committee on Street Preaching, with whom Music Committee should co-operate in holding open air meetings near the church half an hour before regular services at the church, closing with an invitation to all to attend.

The judicious selection and appointment of any or all the above committees will result in quickened interest and zeal on the part of church members and in a forward movement along all lines of church work.

> DEAR FRIEND:—Please put on this card the name and address of any person or family on whom you think the pastor should call, with any other information you can furnish, sign your name and drop card into the collection basket.
>
> Name _____
>
> Address _____
>
> Remarks _____
>
> _____
>
> Your Name _____

The Pastor and the Children.

The pastor who neglects the children of his church and congregation makes a serious mistake. How to reach and save the children is a question of vital interest to every true pastor. The experience of this writer has been that no part of a congregation is more willing to cooperate with the pastor and respond to his call than the children, but the movement or meeting must be specially for them. Try the following plan and you will find no part of your work of more interest, and no investment of time and effort will bring larger returns and more satisfactory results.

Set apart one afternoon in the week (we have found Friday the best day) especially for the children—not young people, but children. Select a suitable hour for a service in the church, or lecture room, and announce that the service is for children only, from say five to twelve years of age. Let it be understood that the service is to be conducted by the pastor and that no one but the children are expected to be present. Of course the pastor has a loving heart and believes in childhood piety.

He is a wise man. He understands that he has now to deal with little children. His talks will be very simple, and the prayers very brief. Have the meeting very short, not more than thirty minutes. Quietly, simply, lovingly, the story of Jesus and His love for little children can be told. How that He stands with outstretched hands evermore, saying, "Suffer the little children to come unto me," many a little hand will be ready and glad to clasp His. Give those who desire to be Christ's dear children a chance to show it in some way, by standing, or kneeling, or raising their hands, or by remaining to talk for a few minutes with their beloved pastor. It is said: "Many children will think they are interested just because someone else is interested by their side; they will rise and profess to be Christians without knowing what they are doing, or meaning what they say." Well, perhaps some will, but no one has a right to say this in a general or wholesale way, and experience has proved that the proportion of young people who know what they are doing and say what they mean when they give their hearts to Christ is quite as large as among their older friends. "Only time will tell," some one has said, "but time will tell." Three or four such meetings held in succession will weed out the thoughtless ones, and in every case we believe there will be found left a band of boys and girls, larger or smaller, who will follow on to know the Lord, and who will become most efficient helpers of the pastor in bringing in again thoughtless ones who may have dropped out.

"This work can be done without a trace of undue excitement, without a single boisterous appeal in any unnatural straining of truth."

And now, after a short series of meetings conducted along the lines suggested, when all who are interested or moved have had frequent opportunity to decide for Jesus, will come the long, patient process of training. Then might come the pastor's catechetical class, or brief talks on the fundamental doctrines of the Bible. Later on the class might be organized for a somewhat systematic study of certain portions of Scripture bearing upon personal work for the Master; or the pastor might resolve the meeting into a training class and tell them of the best methods of Christian work, and how that even little children may become soul-winners. Again, the half hour might be given to short testimonies, and the young converts be given opportunity to confess Christ, and all other agencies which a wise church and pastor will make use of in nurturing and unfolding the Christian graces.

Such a meeting once a week will bring the pastor in direct touch with the very best children of his church. It will give him the opportunity to study their character and to know them individually. The children who attend these services will come to know and to love their pastor, and it will be that wherever he leads they will follow. By coming thus in touch with the children, the pastor will gain a new and stronger hold upon the parents. He will become more intimately associated with the family life of his people, and the experience of this pastor was that good came to every interest and department of church work, as the direct result of these special services for the children.

Address Card.

For the use of the pastor of St. John M. E. Church, South.

It is the earnest desire of the pastor to know the name and address of every member of our church. If you have recently changed your residence or your address does not appear in the Church Directory please fill in blanks below and return this to the pastor by hand or mail.

NAME .....

No. .....

STREET .....

REMARKS.

[If there is sickness in your family or any special reason why the pastor should make an immediate call, please indicate on lines below.]

.....

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ADDRESS OF PASTOR:

REV. Y. I. LOVEGOOD,

No. 470 PARK ROW.

ADDRESS CARD No. 4 Furnished with name of church, address of pastor, etc in lots not less than 500 at 50 cts. per 100 post paid

The Old Gospel Method.

So much of a timely and suggestive article from the pen of Rev. Dr. D. H. Martin, in Christian Intelligence, is so fully in accord with our views that we give it our readers entire. We have to say, however, in the words of the Master (barring "the midway plaisance devices," the "lobster salad" and such methods as are calculated to take the valuable time of the Recording Angel), "These ought ye to have done, and not to leave the other undone." We mean that the "raining of postal cards into homes" and the "clouding the air with circulars," if the postal card contain an invitation to Gospel meetings, and the circular advertises the work of the Lord, done as auxiliary and not "to substitute personal and individual appeal," may be made of real help in advancing the interest of the kingdom and saving souls. We do not of course know what Paul would have done, but had there been a morning paper published in Jerusalem, and its columns had been open to him, he might have used this medium for reaching the people who did not see him when "he stood on the stairs of the castle and beckoned with his hand" and could not hear the wonderful story of his conversion and of his call to the Gentiles. (See Acts, chap. 21-:22.) This we do know, he made use of such means as he could command to advertise to the multitudes, as well as to individuals the Gospel of Christ of which he was never ashamed. We heartily commend Dr. Martin's article, which follows:

"The apostles never called conventions to discuss the problem of reaching non-churchgoers. To their mind there was no problem about a straight line. They reached the masses by reaching the units, which make up the lump. Neither Jesus nor the apostles ever tried to save men in regiments. A good many Christian workers seem to feel that their efforts are a failure if they cannot get a crowd to hear the truth. But the mightiest truths Jesus ever announced were spoken, on each occasion, to an audience of one. The marvelous doctrine of the new birth to Nicodemus; the all important declaration of the resurrection to Martha; the glorious truth of His Messiahship to the woman of Samaria. The disciples acted on the same plan. Andrew went straight after Peter; Peter talked directly to Cornelius; Philip turned the Ethiopian's chariot into an inquiry room; Aquila and Priscilla made up a Bible class of one scholar, Apollos; and Dorcas was content to be a whole sewing society in herself.

To-day there is spiritual stagnation in many churches, due simply to the fact that these churches have abandoned the apostolic method. They are trying to do by proxy what the apostles did by proximity; trying to make the purse do the work of person. Never in all its history was the church so palatial in architecture, so rainbow-hued in fresco, so splendidly accoutred in mechanical minutæ for bringing non-churchgoers in touch with the Gospel, if they can be touched in that way. The wheels and pulleys and ropes were never so numerous and so well adjusted in the make-up of church machinery. Everything that

human ingenuity can devise has been put in operation to substitute personal and individual appeal. The manner in which sermon notes and points and topics in the daily newspapers are handled, pastoral Sunday announcements, and happy Sunday evenings and visiting hours, where the sick can receive the air visit of friends, and pastor visits each every home calling of over-pressure business interests and serious military pleasure seekers, and the Recording Angel alone knows how much lobster salad and ice cream has been consumed to create sympathy in the breasts of non-churchgoers for the church. And yet how few the results have been for all this expenditure of effort.

"If we turn back to that old-fashioned book, called the "Acts of the Apostles," we discover none of these methods in vogue. We read "the Church continued steadfastly in prayer and fellowship and in the breaking of bread from house to house, praising God, and finding favor with all the people. And the Lord added to the church daily, such as were being saved." In short, prayer and personal work did the business. That method will never be outgrown, and the church whose members will follow up the sermon by personal touch to the unsaved, urging them to a decision, and the members of the church, who will feel their own responsibility toward the unchurched classes, will find the rule of membership increasing, just as the early church did."

Church Calendars.

One of the most popular of the numerous church advertising novelties we have seen is a neatly printed calendar containing hours of service and a cordial invitation to attend them which may be hung in the homes of the people, hotels, boarding houses, railroad stations, and other public places. The name and location of the church and the services printed on the calendar heading are a constant reminder to all who look for a date. The pastor who is first in his town to make use of this idea will score a "distinct hit." These calendars may be had with a receptacle for holding a year's supply of collection envelopes. It is very ornamental, is made to hang up and constantly reminds the member of his weekly contribution. We will gladly tell you how and at what price you may obtain these unique novelties. Address, "Dept. of Methods," 700 Rose Building, Cleveland, O.

Some New Years Day Suggestions for Pastors.

The beautiful custom of sending New Year's cards and greetings will be taken advantage of by the live pastor, and a neat and appropriate card mailed on that day to every member or family in his congregation. The man who are to stay memorable in his pastorate are the men who assign as much importance and who keep the church and its cause always before them. It is a sad fact that Christmas and New Year's day are too frequently made occasions of temptation, especially to the young people. An affectionate greeting and timely admonition from the pastor on the morn of a New Year's card or letter is most timely and tends to unify and strengthen the member with pastor.

We give herewith several forms which we regard as especially appropriate. It will give us pleasure to aid any of our subscribers in getting up suitable cards. We are in touch with special facilities for engraving and printing and can save you money on any order that may be entrusted to our care. By placing orders for a number of pastors at the same time we can save to each from 50 to 100 per cent. If you are interested write "Dept. of Methods," 700 Rose Building, Cleveland, Ohio.

The following is a unique and original form:

NEW YEARS DAY 1901

Your Pastor wishes you all a New Heart and a New Spirit.

To walk in newness of life.
To serve in newness of spirit,
With Jesus Christ, the new and living way,
During all this New Year of our Lord's grace.

Dear Children of my Flock.

Fear God joyously
Love Christ wholly,
Serve man unselfishly
Hate sin heartily,
Resist temptation sturdily.

Your pastor is at your service whenever you need his presence, counsel or service in your home in case of sickness or otherwise.

KEEP YOURSELF CHEERFUL, DUTIFUL AND USEFUL, BUSY AND GODLY, AND GIVE YOU A HAPPY NEW YEAR.

G. A. GOODMAN,
Second Baptist Church, WASHINGTON, GA.

A Call to up-to-Date Pastors.

We are anxious to enter into correspondence concerning a matter of real importance with every progressive up-to-date pastor in the United States.

This is the 20th century age. Capital controls. Labor unites. Men in every profession in various ways are in touch with one another for mutual benefit. In the hands of true spirit we cannot even imagine the plan we have formulated for arranging the successful pastors in touch with one another. Can it not be a young pastor desiring to attain the largest and highest measure of success or a pastor who has already achieved success in some degree and over whom a cloud of discouragement is hovering? Then you need our "Department of Methods." 700 Rose Building, Cleveland, O. We believe we can interest you in a proposition that will prove of almost inestimable value to every pastor who will investigate. In any event you will be out only five minutes of your time and a two cent stamp.

We give another form which can be printed on a smaller card, the reverse side of which may contain the name of month, hours of service, etc. This card is also furnished in the form of a neat folder containing a calendar for the entire year. The pastor is wise who makes use of these legitimate methods of keeping this great work in the minds of his people.

A Happy New Year.

PSALM. 7 me to send you glad greeting for the New Year, suggestive for the Motto text: "*Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*"

As the ancient Romans were want to enter their temples with the right foot foremost, so let us enter upon the new year: purposing in our hearts to make it the best year of our lives, both personally and in our work for God. We should give thanks to Him with our first fruits and honor Him with our substance, but let us ever remember that nothing can take the place of consecration and service. With divine help let us put a larger measure of both into the work of the new year. To some of us it may be the last: let us all seek to make it the best of our years.

Wishing you grace, mercy and peace in His Name, I am

Sincerely your Pastor,

WALLACE ROGERS.

Practical Method in Revival Meetings

In looking through our "Mental Savings Bank" Dept. of Methods, we find the following most helpful suggestions from the experience of Dr. Louis Albert Banks, which appeared in the *Daily Christian Advocate*:

The first suggestion is, "How can the non-churched and unconverted be attracted to the meetings?"

Now I have tried several simple methods that have never yet failed to accomplish the desired results in some measure. In the first place I keep an account all through the year of people with whom I come in close personal touch through weddings, funerals, visitation of the sick, the baptism of children and other ways by which I am brought into such relations to people who are not Christians that they feel that it is an opportunity for me to get to them individually and personally and seek their conversion. When it comes to revival meeting times I make a special canvass list of those people and I have never yet failed to find that a well-timed call in the way of conversation

A second method which can be worked right along in connection with this is to do everything within my power to get all the members of the church to feel in the same way about their own personal friends. Privately, and publicly, by urging it from the pulpit, by letters sent by the score to Sunday-school teachers and others who are in positions of influence, by private conversations, I seek to get the members of the church to definitely look after the men and women of their personal acquaintance who are not Christians and to get them to invite them, and if possible secure their attendance at the meetings. Of course wherever this becomes general in a large church the whole question is solved almost immediately.

I have another method which I have worked now for many years and always I am sure with hopeful results. Some six weeks or two months before the meetings begin I print what I call a "Revival Calendar," which contains an announcement of the meetings and the topic and Scriptural reference to the text for each sermon during the month of revival meetings to be held. (I have for a great many years held meetings during the month of January each year, usually beginning with Watch Night.) I have from thirty to fifty thousand of these calendars printed, and seek sometimes in one way, and sometimes in another, to have these put in every house, and in boarding houses into every boarder's room, within three-quarters of a mile of the church. This has good results in many ways: first, it thoroughly rubs in the fact of the meetings into the consciousness of the church itself. Everybody knows about the meetings far enough ahead to refrain from getting tied up with other engagements. All the societies of the church have due notice and sidetrack themselves until after the revival. The giving the topics causes a great deal of conversation and discussion about the meetings. People who have got out of the habit of going to church will, in looking over the revival calendar, notice a theme, about which for some reason they have a good deal of curiosity. It may number fifteen or twenty on the calendar, but they make a note of it and when the time comes they are on hand. I have known people to come as far as ten miles in the last week of the meeting to hear a special theme discussed, and to become converted genuinely to Christ before they left the first service. I have known many others to become interested by that first service and to continue to come until they were converted to Christ.

Of course I put out a large bulletin in the church giving every passer-by about the meetings. I advertise the meetings in the daily papers. I try to show as much earnest common sense about getting the people to the church to hear the best news Heaven has to give the world of sinners, as the poorest business man in town would use to attract the people to see the goods he has to offer.

When the people get there I see that everybody has a song book and that the congregational singing has every appearance of heartiness and heartiness. If I have only an ordinary music a must be of the simplest kind and of the sort that goes to the heart.

Now I [illegible] the first question and will have to answer the others very briefly. The second question asked is, "How do you get them converted?"

In my way I can. I try not to get into ruts. My main method is the old-fashioned one. I have the people rise and sing as the sinners drift and invite people to come and kneel at the place as an open confession that they purely accept Jesus Christ as their Saviour. I sup-

Happy New Year.

MY DEAR PARISHIONER:

May the year 1901, the first year of a new century, be full of rich blessing for you. Another year the providence of God has assigned for us to work together as pastor and flock. May it be the best we have yet known. Our work is of tremendous magnitude and importance, and demands our best effort. Again I ask your cordial co-operation. We cannot succeed without co-operation, hearty, enthusiastic, sustained. Will you not give it.

On receiving this greeting will you not seek a reconsecration of every power to God and a special, personal baptism of the Holy Ghost. We need more religion. We may die this year. We need it to live with. We must have it to do the great work that lies before us. Let's try to help one another.

You can help me to do successful pastorial work, if you will. There is no part of a pastor's duty more delicate or difficult than that of visiting his flock No matter how diligent he may be, somebody is sure to feel that they are neglected. I want to do my full duty in this respect; it is my purpose, God giving me health and strength, just as soon as practicable to visit every family in the charge. It will take time to do this, so be patient with me and don't complain. In my pastorial visiting, the sick and poor will always have the preference. If sickness or sorrow comes to you or yours, send for me; I will gladly respond and do all in my power to comfort and help. Please send me the names of your neighbors who may be sick or need special pastorial attention. Also, the names of strangers who have moved into the city.

You can help me to succeed as a preacher. Will you? Preaching is the pastor's chief work—it is God's specially ordained method of bringing men to a personal knowledge of the truth as it is in Christ Jesus. You can help me to preach. (1) By your presence. Nothing so discourage a preacher as empty seats. Remember that if you remain at home or go elsewhere when you might attend services, that you weaken the preacher's effort that day. Remember also the words of the wise man: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxvii :9. I am much gratified at the size and character of our morning congregations. But I am grieved and hindered that so many neglect, without excuse, the Sunday evening service and the Prayer Meeting. AS A SPECICL FAVOR I BEG YOU TO ATTEND THESE SERVICES. I need YOU very much on these occasions, and need the means of grace they afford. (2) By using your influence to get others to attend church. (3) By preparing your mind and heart for the reception of the truth. "Take heed how you hear." (4) By praying for your preacher every day. Do this and see if in answer to your prayers Pentecostal fire does not come down and kindle into a flame your pastor's poorest preaching.

The earnest desire of my heart is to be of help to you in your Christian life, and to be to you all that a faithful pastor aught to be. I crave your confidence and your love. If I can have these, I may, by God's help, be of some service to you in your spiritual life.

With fervent prayers for God's blessing upon you, I am

Affectionately your pastor,

.....

.....

We furnish these letters with blank lines for pastors own signature, post-paid for only 50 cts. per 100. Special prices in large quantities or for special matter. Address "DEP'T OF METHODS," 700 Rose Building, Cleveland, O.

pose that three-fourths of all the people who have been converted under my ministry in the last twenty-five years have found Christ at the altar on their knees. But I am very careful that no one shall miss finding the Lord through any prejudice against this particular method, and so I give other opportunities for people to commit themselves, have occasional inquiry room meetings urge people to see me privately, and usually spend from two to four hours every afternoon during the meetings looking up people personally in their homes, or at their business where that is practicable.

The Master Method.

Coming as it does clearly within the scope of our special work, involving the "how" of presenting truth from the pulpit, we clip from The Christian Uplook, Buffalo, N. Y., the following striking article:

"We heard a sermon recently that was unusually impressive. It closed with the personal argument. After showing how Jesus was the Bread of life to mind and soul, and how receiving Him one begins to live that larger life in all his faculties, the preacher proceeded toward the close, piling one argument upon another till, finally, urging upon his hearers the acceptance of Christ he made the bold and daring stroke of presenting Jesus as his personal Saviour. It was the climax of persuasion; as though having exhausted all other arguments he gathered up his own reputation, character, his all, and hurled himself at the unyielding heart to break it and make a way for victory.

"We have not heard of this particularly forcible argument in many years. It is hazardous. Only when a minister feels the assurance of his acceptance with God and secure in his own integrity does he dare to persuade others by saying 'Jesus saves me.' But this personal reference is very classic, appropriate and powerful. A moment's glance at the great orations show it to be the center shot and secret of their power. Mark Anthony: 'My heart is in the coffin there with Cæsar.' Patrick Henry: 'I know not what course others may take but, as for me, give me liberty or give me death.' Daniel Webster, in his reply to Hayne, puts forward his own state: 'There she stands', and does not hesitate to plead as with his last dying glance, perhaps copying Oedipus Tyannus, 'When I turn my eyes for the last time to behold the setting sun may I not see * * * states discordant, dissevered, belligerent.' Luther with his hand on his heart before the Diet at Worms, "I can do no other, God help me.' The prophet Samuel, when he would pledge Israel, holds up his own record: 'Witness against me, whose ox have I taken, whom have I defrauded.' Jesus before Pilate, presenting Himself as the Truth; Paul repeatedly uses it and his last shout of victory as he urges Timothy to faithfulness is: 'I have fought a good fight, I have finished my course, I have kept the faith.'

"How much less effective with the personal left out! And if the whole church of God could use this great weapon of personal experience and with united voice say for Jesus: 'He saves me, He keeps me, He delivers me,' how the hosts of Hell would grow pale with alarm, give way and Christ's kingdom take the world."

Wanted Specimens Church Printing.

The editor of this Department contemplates arranging in available and attractive form a collection of the various printed forms used by churches in all parts of the United States. He is giving special study to "The Use of Printing Ink in Church Work" and would appreciate the kindness of any pastor or church worker who will mail to the address below specimens of cards of invitation, programs, orders of service, collection cards, etc., indeed, anything in the way of church printing. Our purpose is to make this collection as attractive as may be possible and in various ways to make it helpful to Christian workers.

Will you not send us specimens of all your printed forms? Address,

EDITOR DEPT. OF METHODS,
700 Rose Building, Cleveland, O.

The Church Financial Problem Solved.

Unique and Entirely New Plan for Raising Church Funds.

After ten years' study of the subject, examination of almost every system yet devised, and practical experience in operating several plans regarded as the best, the editor of this Department has perfected a system for raising church funds which he believes will, beyond question, solve the financial problem in any church. Incorporating the Scriptural idea of systematic giving, in one of its original and unique features it provides a remedy for the weak point in every other envelope plan and will succeed in securing the contribution of the member who through inability or carelessness is not provided on the Sabbath with the amount of his weekly offering.

The plan will be known as "The Card-Index System for Raising Church Funds." It can be worked with equal success in the large city congregation or small village or country church. Its very simplicity will commend it. The plan can be operated with the expenditure of less time and labor to the treasurer and more satisfaction and ease to the collector than any other system or plan ever offered.

These are strong claims, and yet we are prepared to demonstrate to anyone who may be interested that all we claim and more is true.

No matter how well satisfied you may be with your present plan, or how frequently you may have failed with other systems, it will pay you to investigate the "Card-Index System for Raising Church Funds."

For full particulars address, with stamp, Department of Methods, No. 700 Rose Building, Cleveland, O.

Never do evil that good may come. It is a false principle ethically and a poor rule practically. We cannot conquor sin by compromising with it. The only right method is to make a square stand against it.

SPECIAL DEPARTMENTS

Edited by F. M. Barton.

Selections from "Favorite Texts *of* Famous People".

ISABELLA MACDONALD ALDEN, (Pansy), author of over one hundred Sunday School books, her works having been translated into French, Swedish, Japanese and Armenian; contributor to a number of religious periodicals:

"As often as the question of my favorite Bible verse comes up, my mind travels backward to a certain stormy evening in the sixties, and I seem to hear again my own voice penetrating the silence and reciting:

" 'Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine.' (Isaiah 41:3.) My husband was pastor of the largest church in the western New York town, and was trying to introduce the custom of having the ladies take part familiarly in the mid-week prayer meeting. It was a stormy evening and not many were present at the meeting, but among them was my father, who had come to make us a visit. There was a lull in the exercises, and I knew that my husband looked to me for help; but Satan had been arguing with me for some time.

" 'Here sits your blessed father,' he said, 'a gentleman of the old school; he has never been accustomed to the voice of women in church; it will seem out of place to him, will shock his sense of propriety and spoil his visit; there are times enough for you to help this idea of your husband's along without disturbing your father; tonight you really ought to be silent.'

"There was an under-tone that said: 'You talked it all over with the minister, and agreed with him, and promised to help at every opportunity; now you are sitting silent, and deserting him.'

"Then came another tone—whose I cannot tell. It seemed to me that a voice in my ear repeated the text I have quoted and said: 'Repeat it for me; never mind what will be thought about it, do it for me.' I obeyed the voice, pressing the words into the painful stillness until it seemed to me that the echoes took them up and re-said them.

"Not a word said my father to me about the verse or the meeting. The next day he went home. My feeling was that I had grieved him, but that he was too kind to refer to it. Two years afterwards I sat one night near midnight beside my father's sick bed. A few days afterwards he went away to Heaven, and it chanced that I had my last little visit alone with him that night. A silence had fallen between us. I thought he slept and was very still. Suddenly he began with a clear, distinct voice to recite my verse: 'Thus saith the Lord that created thee.'

" 'Do you remember that?' he asked with one of his tender smiles. 'I heard it first in the prayer meeting that evening when I visited you. I searched in my Bible for it, and felt at first it was not there; the words seemed so new and fresh to me, that I could not think my own Bible had held them all the years; but I found them. Since that many a night have I lain here unable to sleep, and repeated my verse over and over, getting such rest from it as no sleep can give. 'Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine!'

"His voice swelled into triumph over the last word, and I could not speak for the happy tears that came at the thought that I had helped to rest my father. Those words are graven on the granite that marks his body's waiting place, and they are graven on my heart; 'I have called thee by thy name, thou art MINE!' " (855)

ROBERT J. BURDETTE, the sunny-hearted humorist and author, has given expression, that for beauty and eloquence has never been equaled, as to the comfort to be derived from the Scripture. He said:

"But my favorite text?—when I was seventeen or nineteen years old, I could have given it as glibly as a child recites the 'table of fives.' But that was thirty-six years ago; and since then my experiences have multiplied. When I think of a 'favorite text,' half a dozen dear ones at once leap to my lips; 'as thy days so shall thy strength be.'

"Stormy days I want a cloak; cold days I want the sunny side of a wall; hot days, I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbor of rest; now I want a pilgrim's staff; now I want a sword—'a right Jerusalem blade.' My 'favorite text!' I might as well try to tell which is my favorite eye. The one I might have to lose is the one I want." (856)

ANDREW D. WHITE, United States Ambassador to Germany, and a member of the Peace Commission which met at the Hague, and author of A History of the Warfare of Science with Theology:

"Our English Bible was translated at the very best period of English literature, and anyone who has a multitude of texts at his command has not only stored up principles of the very highest value, but a multitude of the choicest examples of our own great literature. I believe there is no better means of learning to write and speak English well than to thus treasure in the memory the nobler and more beautiful texts of our sacred writings.

"My preferences in the Old Testament are: For beauty of narration, the story of Joseph and his brethren; for sublimity and height of inspiration, some of the nobler Psalms, with portions of Isaiah; and for a rule of life, the great passage in Micah beginning with the words: 'He hath showed thee, O, man, what is good.' (Micah 6:8.)

"My preferences in the New Testament are, as regards an ideal for a Christian man, the Sermon on the Mount with 'the first and great commandment, and the second, which is like

unto it'; and as a rule of conduct, the definition of 'pure religion and undefiled' by St. James, with the delineation of charity by Paul." (857)

JAMES RUSSELL LOWELL, American author, The Bigelow Papers and The Vision of Sir Launfal, being some of his principal works:

"When the microscope search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these men are dependent on the religion which they discard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable, and society possible and robs death of its terrors and the grave of its gloom." It is believed that there are few more powerful comments on: "The fool hath said in his heart, 'There is no God.'" (Psalms 14:1) than the above. (859)

JOHN D. LONG, Secretary of the United States Navy Department, 1897-1900, during the Spanish war:

"Aside from the good moral effect of committing the Scriptures, the familiar version is, in my opinion, the best English ever written; and if I were to start again as a teacher, I would have my pupils commit portions of it, especially the Psalms, believing that in no way could they acquire a better style and use of our language.

"Among the many favorite chapters it is only possible to give the one that comes first to my mind; that is, the twenty-third Psalm, beginning, 'The Lord is my shepherd, I shall not want.' With me, as with so many others, it is associated with the earliest period of my life. I was taught it earlier than I can remember, and taught to repeat it, as was my mother before me." (860)

W. MERRITT, Major-General United States Army, to whom the Spanish army surrendered at Manila:

"'Righteousness exalteth a nation: but sin is a reproach to any people,' (Proverbs 14:34.) This text, which is over the altar at West Point in the chapel, has followed me through a busy life." (861)

In June, 1876, when the editor of the Sunday-School Times asked President Grant for a message to the youth and children of the United States to accompany a Centennial number of his paper, his reply was: "My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet achor of your liberties; write its precepts in your hearts and practice them in your lives.

"To the influence of this book we are indebted for all the progress made in true civilization, and to this book we must look as our guide for the future.

"'Righteousness exalteth a nation; but sin is a reproach to any people.' (Proverbs 14:34.) Yours respectfully, U. S. Grant." (862)

The late Bishop ————, it is said, was strongly opposed to the principles of total abstinence, and had his sideboard loaded with brandy and wine, etc. On one occasion a minister, a decided temperance man, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop; 'Wine is a mocker.'" (Proverbs 20:1.)

"Take a glass of brandy, then."

"Can't do it, Bishop; 'Strong drink is raging.'" (Proverbs 20:1.)

By this time the Bishop becoming excited, remarked to his guest:

"You will pass the decanter to the gentleman next you."

"No, Bishop, I can't do that; 'Woe unto him that giveth his neighbor drink, that puttest thy bottle to him.'" (Habakkuk 2:15.) (863)

"The law of thy mouth is better unto me than thousands of gold and silver." (Psalms 119:72.). The largest Bible in the world, which is in the Vatican, furnished an actual comment on this. It is in Hebrew manuscript and weighs 320 pounds. Some Italian Jews obtained a view of the precious volume and told their friends in Venice about it. The result was that a syndicate of Russian Jews tried to purchase it, offering the Pope the weight of the book in gold as the price. Pope Julius the second, however, refused the offer. At the present price of gold the offer would amount to about $360,000. 864 (360,000)

HENRY M. STANLEY, African explorer, author and lecturer, among his books are, How I found Livingstone, and Through the Dark Continent:

"Whatsoever thy hand findeth to do, do it with thy might." (Ecclesiastes 9:10.) (865)

He said that these words were the guiding motto of his life. Writing of one of the most tragic experiences in his very eventful life, he says: "Constrained at the darkest hours to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. A silence, as of death, was round about me; it was midnight; I was weakened with illness, prostrated by fatigue, and worn with anxiety for my black and white companions whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column." (See Romans 10:9, 10.) In a speech recently delivered in England, Mr. Stanley told this remarkable story of a missionary Bible: (886)

"Janet Livingstone, sister of the great missionary, gave me a richly bound Bible. Not liking to risk it on a journey around the Victoria Nyanza, I asked my companion to lend me his somewhat torn and stained copy, and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make.

"We stayed in Uganda some time, and one morning during a levee the subject of religion was broached, and I happened to strike an emotional chord by making a casual reference to angels. Kings and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient.

"'But,' said I, 'I have a book with me which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants.'

"'Fetch it!' they cried, eagerly. 'Fetch it now! We will wait!'

"The book was brought, opened, and I read the tenth chapter of Ezekiel and the seventh chapter of Revelation, from the ninth verse to the end [translating, of course, into the native tongue], and as I read the eleventh and twelfth verses you could have heard a pin drop. When they heard the verse, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat,' I had a presentment that Uganda would eventually be won to Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words nor the startling effect they had on him and his chiefs.

"As I was turning away from his country, his messenger came and cried, 'The Book! Mtesa wants the Book!' It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick and under torture till death."

The Bible is its own witness. Its non-reading critics, who are "indebted to their imagination for their facts," invite the disdain that follows wilful ignorance.

SARAH K. BOLTON, author of a number of books, among which is Poor Boys Who Became Famous:

"Ecclesiastes 9: 10: 'Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'" In this connection she gives the motto of the late Princess Alice, "Life is for work, not for pleasure." She also adds, "If we all felt this, what a different world it would be." (868)

RUSSELL H. CONWELL, pastor of one of the two or three largest churches in America:

"Ecclesiastes 11: 9."

(869)

When Cromwell took command of the army of the English Parliament, he ordered all his soldiers to carry a Bible. A dissolute young man, who had joined the army for plunder and dissipation, had to obey the command. Ordered out on a skirmishing party, he was shot at, but unhurt. On returning he drew out his Bible, and discovered a bullet hole in it. He traced its depths, and found the bullet hole had gone as far as the ninth verse of the eleventh chapter of Ecclesiastes, which reads: "Rejoice, O young man, in thy youth; etc." He read the verse. The Holy Spirit carried the words home to his heart, and he believed on the Lord Jesus Christ. (870)

The tract which was found among the remains of Sir John Franklin's ill-fated party contained a text of Scripture (Ecclesiastes 12: 1) underscored; and the highest grave northward on the face of our earth, the grave of another discoverer, bears the cry of David in his penitence. "Wash me, and I shall be whiter than snow." (Psalms 51: 7.)

What a peculiarly appropriate text to be placed where it is always surrounded by snow. (871)

CANON FARRAR once told the following: "In the Indian mutiny a little party of English fugitives were trying to escape from their foes. Starving, surrounded by savage enemies, their one comfort came from a single scrap of printed paper wrapped about some native medicine which had been brought to them. It happened to be a leaf of the book of the prophet Isaiah, and this was the message which came to these poor sufferers from heathen hands: Isaiah 51: 9-16. The one thing that sustained them, the one thing that enabled them to struggle through the rest of those terrible sufferings were these few words on that fragment of paper." (872)

An English minister told the following:

"I was asked to go to a public house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it and found it was a part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you find this newspaper?' I asked. 'It was wrapped around a parcel sent to me from Australia.' A sermon preached in London, cabled or sent to America, and there printed in a newspaper, which was sent to Australia, part of it being torn off there for the parcel sent to England, which reached the heart of a woman, that probably could not easily have been reached in any other way, not many miles from where the words were originally spoken. What a comment on Isaiah 55: 11."

EDWIN MARKHAM, author of The Man With the Hoe, one of the few leading poems of the decade, and one that has in it the strength of long life:

"I quote two or three texts that bear on the social Gospel of the Bible, something that has been neglected by most of our spiritual guides all down the centuries:

"'They shall not build, and another inhabit; They shall not plant, and another eat. Isaiah 65: 2.'

"'And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed were his own, but they had all things in common. Acts 4: 32.'

"To be brief, I should like to add the Sermon on the Mount, the Lord's Prayer and the Golden Rule." (874)

HARRIET PRESCOTT SPOFFORD, author of half a dozen books and magazine contributor:

"One text that has peculiarly appealed to me is Habakkuk 1:12—'Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die,' with its implication of our own necessary immorality. But when there is the splendid sixth chapter of Isaiah, the fourteenth thirty-fifth, the twenty-third Psalms, the 'Come unto Me all ye that labor and are heavy laden,' the heavenly thirteenth chapter of First Corinthians, one cannot positively choose." (875)

Some one of many beautiful verses, entitled A Promise in Uncertain Days:

When I see at the threshold of springtime
The sun with more luster streaming,
And the little white clouds of heaven
Like a happy fleet sailing;
And in all the streets of the city
The morning hours bringing
The happiness of life in their being,
The boys and girls singing and playing—
Then I hear an old verse in the Bible,
With its burden sweet and tender,
Where the Lord has promised the prophet
He would come again in his splendor;
And as though no joy could surpass it,
Exile and sorrow repaying,
That then all the streets of the city
Should be full of boys and girls playing!
(876)

EARL CRANSTON, Bishop Methodist Episcopal Church since 1896, publishing agent for that church for twelve years, and captain in the civil war:

"'He hath showed thee, O man, what is good: and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?' (Micah 6:8.) This text was the basis of my first sermon. I chose it because it had at a most critical juncture been used by its Author for my reclamation. To his name be glory forever!" (877)

All things that are on earth shall wholly pass away.
Except the love of God, which shall live and last for aye. —Bryant.

THE PREACHER'S CIVIC DUTIES.

From "THE MINISTER HIMSELF."

By CHARLES SHEARD.

NOTE:—In reviewing this book The Outlook said: "The chapter on Civic Duties is specially to be commended as a tract for the times." This is the occasion of its appearance.

Among the manifold public duties imposed upon the minister are those accruing from citizenship. These should never be ignored or waived. The danger too often is that they will be submerged under the greater and more onerous duties of his pastorate, so that he may be forgetful, or neglectful, of the fundamental fact that the immunities, rights and privileges, common to all citizens are inalienable to him. If he be eager to meet these civic obligations and disposed fearlessly to discharge them some officious person is sure to rise up and seek to restrain him. This under the fallacious excuse that he is a minister of the gospel and consequently these lesser relationships are unworthy of his time and attention. He should countenance no such implied abridgement of his rights as a citizen. The fourteenth amendment of the Constitution of the United States prohibits it. This is an ægis for his protection when he needs it. And this, especially if an alleged citizen, or if by reason of a former condition of slavery than existing, he still be looked upon by some as a chattel and not as a man.

St. Paul, the apostle to the Gentiles, magnified his citizenship. At the time when Rome was the proud mistress of the world he was a denizen of that magnificent empire. In his various writings he adverts to it, explains how he came by it, glories in it. He made it the bulwark of his defense in times of danger. He asserted his rights as such on all occasions by the utterance of those talismanic words, "Civis Romanus sum." If these failed to afford him the protection he sought, then—as his prerogative as a Roman gave him the right—he applied to Cæsar. Thus carrying out to its extreme limits the privileges it afforded. His example is worthy of emulation. In his preaching also he enlarged upon the duties this relation carried with it, and urged the Phillipian Christians to "play the citizen worthy of the Gospel of Christ." A lofty sentiment, but surely one worthy of being repeated in our day and country. It is the supreme demand of the hour. That this demand may be promptly met, the minister should enhance the supply both by precept and example. It is doubtless true that he is seeking a better country, even a heavenly. But this quest should not preclude his active participation in the affairs of the present one, though earthly. In a republic like ours, which magnifies the burgher and not the ruler, which exalts the individual and not the state, which invests vast and far-reaching prerogatives in its exercise of franchise, he cannot in justice to himself waive these rights or ignore these obligations which citizenship imposes upon him.

It will, however, be seen at a glance that to discharge these intelligently, and with the most beneficient results to the commonwealth, a general knowledge of the institutions which are national in character and scope is indispensable. The Church, the State, the Public School System, the American Sabbath, Freedom of the Press, and of the individual, are among the most important of these. With an

imperfect knowledge of what these are and what they stand for, preachers can neither exemplify that good citizenship which loyally supports them, nor in times when they are assailed and in danger successfully defend them. "In a republic guaranteeing freedom of conscience, and of the press, sustaining public schools, making laws regulating churches in various aspects and dealing with such moral questions as war, the social evil, gambling, intemperance, the saloon and human freedom in its various forms, that a pastor should be so withdrawn as to have no sentiments, or having them, not express them by the highest act of a free man, the depositing of a free ballot, could not ingratiate him with the people as a teacher of spiritual religion. If he were a monk, emerging at intervals, and retiring to his oratory, there would be a consistency, as he would know nothing about the country, he would be wise, in the absence of a special revelation, to say and to do nothing political unless his monastery or his church should be attacked."

It should not be so with the minister who is in touch with the people and the times. His citizenship will be worthless unless he discharges its obligations fully. Unless he speaks out on all occasions when the Magna Charter of Liberty is assailed, or the pallidium of national institutions is threatened. Opportunity is constantly being furnished him for the largest exercise of these civic duties. Continentalism, sectionalism, political bossism, saloonism and anarchism have already, like Samson of old, laid their hands upon the very pillars on which our institutions have been reared and upon which they stand. Their downfall is imminent and sure, unless he awake to the stupendous responsibility which rests upon him and others in conserving and preserving them in all their national insulation and power.

It is obvious to me that the reason why preachers are not more influential as citizens is either because they do not regard their civic relations as being of the highest importance, or else they feel that what they can do is so small and insignificant that they content themselves with doing nothing. If I am correct in my conclusion they are in error. As already affirmed, the relation of citizenship is an exalted one. As to preachers effecting little in this sphere is doubtless due to their attempting the great things and omitting the less. For example, in meeting these various duties how few fully realize that its best exemplification is in fostering and exhibiting a "community spirit." In identifying themselves with the interests of the hamlet, town or city, in which they are pastors. In entering heartily into any movement for its betterment—industrially, educationally, socially or politically. In commending and seconding efforts at any and all improvements. In the establishment of night schools, relief bureaus and reading rooms. In becoming part and parcel of the community life which surrounds them. In taking a hand in the selection of town officials or city magnates. In speaking out boldly against corruption, fraud and vice. Not that they should be Comstocks or Parkhursts; but that they should become active factors in the pubilc affairs of their own township and municipality. There are preachers who come out of their shell as do some fish, periodically. Just before a state or national election you will see them and possibly hear them as they act out their part at the polls. No wonder under the circumstances that they fail to make themselves felt in their community. They are not corporate with it and therefore do not count for much as men of affairs.

Before passing on to enumerate the larger duties of good citizenship as seen in the exercise of the political franchise and pulpit political utterances, I desire to note a few exemptions from civic obligations from which ministers are released on account of their distinctive calling. They are partially exempt in their own right from taxation on personal or real estate. All other citizens are taxed to the full if possessed of property. The moral influence and community interest of the first class should offset the monetary value of the latter class always and everywhere. They are likewise exempt from the drudgery of jury duty, and further from military draft in most of the States of the Union in time of war. All these exemptions come to them, not by their own seeking, but because they are ministers of the gospel. Being thus voluntarily released from these they should the more energetically and wisely perform those which come to all citizens, yet seem to be doubly incumbent upon them because of the position they hold and the influence for good they can wield.

Shall preachers have anything to do with politics? Certainly, how otherwise can they discharge their obligations as citizens? Or how otherwise can they be that which good citizenship implies—patriots? Here again some good men, as well as bad men, will be found who will disparage preachers so far as they can from having anything to do with politics. Indeed, some religious denominations as a whole discount them. But let us keep constantly in mind our former contention that the citizen is not swallowed up in the parson, nor citizenship in the pastorate, and conform our dicta and conduct accordingly. Therefore, as a citizen, the minister has a right to be a member of any political party which he may select. He is free to espouse any political principles or platform which may be formulated. If he chooses he may call himself by the party name and utter the party shibboleth. But while all this may be lawful, it will not always be expedient. Because it is not advisable that he should be known so much as a party politician as a citizen, as a patriot, a statesman and a supporter of the best government policies. He should have something to say about the men who are selected for public office. But someone says: "This is well nigh impracticable in view of the shrewdness of the politicians who make out their slates before an opportunity is given the people to make their selection." This is conceded. Nevertheless, it happens sometimes that the best laid plans of these men "gang aft agley." When they do then the politicians disagree. This is the time for the preacher to use his influence for the election of the cleanest men in the field, or with the help of others put them in the field. The bane of American politics lies in the fact that too often

the citizens of the highest repute stay away from the primary and the caucus. Here is the fountain head. It is here that direction is needed. The preacher should then be there to give it, if he can be with propriety and without loss of dignity or personal independence. The reason for this last remark will be obvious later on.

If it is not always compatible for him to be present at the primary he should at least be prepared in a manly way to exercise the elective franchise. There will come times when he will feel that he may reasonably be excused from so doing. Times when there will be a multiplicity of undesirable candidates, unsatisfactory platforms and perplexing issues. Perhaps not one of these, as a whole, will be to his liking. What shall he do? To vote may not exactly please him, not to vote would be the easiest way out of the dilemma. That is what some good Christian men do. They are the stay-aways who frequently permit the worst elements in society to prevail. It would seem better to vote for the best in the batch, and thus put one's approval on them, rather than not to vote at all. But in following this advice do not confine yourself necessarily to party candidates or principles. Rather take the cream and leave the skimmed milk to those who prefer it because served up by party caterers. To be an independent voter will frequently result in occupying a far more superior position than that of a party man. He will rise above partisanship, disregard the beck of party managers and be himself a leader and an example here as elsewhere.

Thus far the minister may have done no more to further the interests of any political candidate, party or platform, than any other good and loyal citizen has done or should do. Neither has he superceded his prerogatives as a citizen. Now arises the question: "Shall he preach politics in the pulpit?" Our answer is that he may and should occasionally preach what is in its philological sense a political sermon. But such a sermon, in its common and conventional meaning, seldom if ever. It is possible that once in a year, or a quadrennium, a politico-moral issue may come to the front which is of such magnitude as to call for specific comments from the pulpit. Even then its utterances must not be of a partisan character. Dr. Broadus says: "Political preaching has long been a subject of vehement discussion in America and presents questions of great importance. Government here does not interefere with religious sects to support some and to prosecute others, and we have in this respect no occasion to discuss governmental affairs. Still, political measures often involve, and are sometimes almost identical with great questions of right and wrong. The notion that political decisions are to be regularly made on grounds of mere expediency is dishonoring to the religion which many of us profess, and would ultimately ruin any nation. That truly pious men shall carry their religion into politics, shall keep religious principles uppermost in all political questions which have a moral character, is an unquestionable and solemn duty. Of course it is right that the preacher should urge them to do so, and should urge it with special earnestness in times of great political excitement, when good men are often carried away."

Nevertheless, even at such times, one must not be a political partisan, neither must his pulpit discourse be such as that it can be construed into an harangue for some particular party. This should be obvious on the ground that if one preacher has a right to present the claims of his political party another, of a different stripe and name, has an equal right to present his. The line must be drawn somewhere, and it should be one which excludes all. As to preaching politics in the sense of advocating the gist principle espoused by a party, is ordinarily proper, if the gist principle and not the party is kept to the fore, and if the modus operandi is left mostly to others. This the most judicious preachers did in the settlement of the slavery question. They urged the liberation of the blacks on the grounds of humanity, equality and the golden rule. This is what the preachers should do on the liquor question; that is, so far as their preaching is concerned. They should advocate the abolition of this infernal traffic by showing that it is the breeder of crime, a corrupter of morals, a foe to the home, inimicable to the church, and a blot on the fair escutcheon of the State; that it deserves no quarters, and that all men who seek its abridgement or its extermination deserve not only the moral but the electoral support of all who love their fellow-men, their country and their God. Preachers may and should go further in that they ought to preach against the evils of the license system, and advocate "No License" movements, Anti-Saloon Leagues, Temperance Guilds, or anything else which will lessen or destroy this monster evil in our land.

Some presidential campaigns play havoc with the preachers. The wily politicians seek to inveigle them and make them special pleaders in their pulpits, according to their predilections and sectional environment, in favor of some phase of the currency, revenue or tariff question. Many of them are entrapped and betrayed into giving utterance to the most unseemly partisan statements in the place from which should be disseminated the doctrines of the Holy Scriptures. Those who yield to the pressure of influence from without are regarded, by church-goers in general, as desecrating their pulpits and prostituting their God-given opportunities to the cause of filthy lucre and the buying and selling (not of doves) but of paltry ware.

Do not understand me, however, as meaning that there are no moral issues in a presidential campaign when the rallying cry is "silver and gold," or "territorial expansion," and others of a like nature. There are and these are frequently great and vital issues to the masses. The way for ministers to get at them, however, is not by mentioning them under the conventional appellation of "silver and gold," "expansion" and "imperialism," but to discover whether any such radical changes as are proposed will work an injustice to any man or nation. If so, the principle of right should be maintained and espoused by divines. I would not say in their pulpits, for it would seem to

some Christian people to be out of place there. It would be better to take up all the politico-moral questions in the lecture room or lyceum hall. As to whether ministers should make lecture tours in behalf of any political party—I think not. Let the preachers take to the pulpit and the politicians to the stump. The work of one is to save men, of the other to preserve the State. The latter the preachers can most effectually assist the politicians in doing by saving the individuals, who in the end make the State.

Never so far forget yourself as to take a vote by any method in any of your distinctively church meetings on municipal or national affairs. It is grossly inconsistent with the ministerial function, and glaringly out of place, for a pastor at a public Sabbath service in the church of God to ask all present who favor the election of a specified person to a political office, or the policy of a mayor against an alderman, a fire, water, school, police board, or vice versa, to stand and be counted. If you may not do this yourself under these circumstances without violating the proprieties, neither should you permit it to be done by another. It has sometimes been proposed by leaders of Young People's meetings, and chairmen of Men's Church Guilds to do so. When, for example, the "gold and silver" standards, tariff and free trade, distinctively prohibitory and high license measures and colonial expansion have been the issues, an open expression has sometimes been called for in church meetings on these questions. When this has been done it has usually resulted in the sowing of discord, and in some instances the rupture of the church. Where these baneful effects have not immediately followed, much damage has been done by secularizing the House of God, in turning it for the time into a polling booth and by making it the object of well-merited censure from all sides and by members of all political parties.

When we come as men of God to enter the realms of sociology and moral reforms, we shall find ourselves more at home, our duties more in harmony with our calling, and withal more congenial. Preachers hesitate at times to take an advanced position in political affairs. First, because they desire to respect the political affiliation of the members of their churches, and secondly, because they do not wish to be regarded as dabbling in politics. Such words have a very unsavory and ominous sound to themselves and others. It is vastly different when they enter the arena as champions of sobriety, personal purity, Sabbath observance, or as advocates of inebriate asylums, Magdalene homes and charity hospitals. They feel now that they are on firmer ground and on their own ground for that matter, and can in their own right andvance to the front. Here they are leaders and are so recognized. It therefore follows that in all reforms for the betterment of the individual, community, or State, the preacher should at least lend a helping hand. The allegation has been made by some reformers of the radical type that some of the reforms so much in demand are delayed by the apathy or opposition of the clergy. Its utterance is its own refutation. History unmistakably demonstrates that they have brought about more humane customs, more ameliorator measures, and the establishment of more institutions for the housing of the poor, the naked and the sick, than any other body of men. What I need to lay stress upon is, that if, as ministers of the Gospel we desire to be leaders of the people, we must put our hand to every good work. If pertinent and desirable take the initiative, if otherwise give our co-operation.

This may be the place for me to say that it is seldom wise for preachers to go the whole length of certain proposed reforms with some of their most rabid advocates. If they do they will not be trusted by the people. These men usually only see the evil to be eradicated, or the boon sought. Forgetful of all else, they frequently strike right and left, and in doing so work injustice to many in order to obtain their end. They unchurch brethren of their own household of faith, and unfrock the clergy of their own and other religious denominations. This simply because these persons decline to conform to their peculiar methods or shout their battle cry.

By reason of his official position the man of God will find himself where he may become like his Master, a peacemaker. Differences arise between employers and employes. Strikes follow. In his church are the rich and the poor. Capital and labor are perhaps both largely represented there. To remain silent under such circumstances is the highest prudence. At other times to speak out with no uncertain sound is his imperative duty. What shal he say and what shall he do? This is not always clear. It is always safe, however, to seek to be a mediator. To stand up valiantly for the oppressed of his people, as did Moses. To advise moderation and toleration. But, mark you, he must know no masses, no classes, no high, no low, no rich, or poor, as such among his people. As the Lord is the maker of them all, so he must be a conciliator and a pastor to all. He must not alienate from himself or the church either party. It would be well for the clergy of the Protestant churches to seek to exercise in labor strikes equal powers of melioration and arbitration as those we see wielded by prelates of the Catholic church. It may be that this cannot come to pass in view of the different degrees of authority exercised by the clergy therein. If not, let us do what we can to further prosperity and harmony among all classes. That there is constant need that this should be done is patent from the continued discontent among the toilers and the combinations among the capitalists. The country is kept in a state of constant alarm on account of the strikes of coal miners, motor men, and others. Hence, ministers should be as wise as serpents and as harmless as doves, in their dealings with all factions. Wave, then, the olive branch of peace, and not the red flag of discord from your positions of influence and power.

When war arises the preacher finds himself suddenly confronted with new and strange duties. By calling he is a man of peace; by birth a citizen; by love a patriot. These three relations call for the performance of duties that

are somewhat conflicting. Shall he pray publicly for success to attend the arms of one host in the combat? Shall he speak on the conflict? Shall he exhort men to leave the plow, the forge, the marts of trade, and professional pursuits and march to war? Shall he shoulder a musket and go himself? These queries will arise in his mind, and be forced upon his attention by the pressure of the hour. It may seem a little grotesque, but yet it is true, notwithstanding, that some of the most religious men have been warriors and some of the most renowned of these have been fighting parsons. In the War of the Revolution, and the Rebellion, some of the most importunate praying, the most recruiting preaching, and the hardest fighting were done by preachers. And during our sharp, brief struggle with Spain—which so happily terminated for us as a nation, and the oppressed people in whose behalf we entered it—the ministers of all the churches were among the most outspoken against Spanish tyranny and cruelty, among the foremost to respond to their country's call, helping to create that sentiment which preferred a recourse to arms in behalf of the lowly and the helpless, rather than a state of masterly inactivity and criminal indifference. They promptly and loyally and patriotically supported the President in the discharge of the many arduous duties

evangelization those gems of the sea, which, by the fortunes of war and the decree of the god of battles, had come into our possession and which sued for our protection. The policy of relegating these people back again to ignorance, barbarism and superstition of the dark ages, instead of giving them the light of liberty, civilization and Christianization of the closing decade of the glorious nineteenth century, found few advocates among them. Hence, they were desirous, nay, urgent, that the flag which floats over this land of the free should likewise float over those islands of the sea, and that the inhabitants thereof should come out from the rule of an effete and dying dynasty, and come under the more mild, humane, and beneficient sway of a civilized and Christian government.

Should a similar crisis arise, or a foreign force invade our shores, there would be no hesitancy on their part to do what duty demanded. Nevertheless, it is their special and their benign province to foster "peace on earth, good will to men," and to pray for the time to speedily come "when men shall beat their swords into ploughshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." Then war drums shall throb

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